

Rev. J. W. Van Weelden
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VIEWPOINT

Trudeau's world tour was a failure

When Prime Minister Trudeau embarked on his tour through Europe, Africa and South America back in November, then we expressed the hope that his North-South talks would accomplish a great deal.

We wrote on November 21: "If Trudeau is as committed to global equality as he seems, then we Canadians should be strongly supportive of such a move...."

Well, his just completed tour seems to have been a dismal failure as far as his North-South talks were concerned. We all know the story of his skiing escapade in the Austrian Alps in which he became stranded for three days. The Algerian visit was cancelled by that government and when Trudeau touched down in Lagos, Nigeria, the Nigerian President failed to show up.

From that point the tour seemed to be relatively uneventful and routine. He visited nations and dealt in theories about poverty and affluence, violence and order, tradition and change, the future of the human condition. He discussed all of these notable themes in philosophical terms and never really came to the question: "Just what can we do about poverty and injustice?"

In the November 21 editorial we had expressed a hope on behalf of the Canadian people that Trudeau would have

visited the rich and poor nations of the world as "ambassador of the poor" and that, in his discussions, he would have been able to bring the North and South together through some practical program of cooperation.

Well, that expectation and that hope was never realized. Trudeau has yet to come up with a practical program of cooperation. His ideals are merely theoretical and have not been worked out.

Canadians are still waiting for Trudeau's list of priorities with respect to the North-South talks. He should have outlined those priorities before he left for his six week tour of the world. When he failed to do that, journalists thought that Trudeau would announce those priorities as he jaunted from country to country. He didn't.

All of this — his skiing expedition, his seemingly noble intentions to embrace the poor of the world, his trip up the Amazon — leaves one to speculate about the Prime Minister's motives for leaving Canada at a time when the Constitution was being discussed, when the economy needed attention, when east-west relations within the country seemed fragile. Perhaps he simply wanted to get away from it all.

The Prime Minister has failed in his attempt to provide leadership in these

North-South talks. Perhaps he should have at least used the guidelines of the House committee on North-South Relations as presented in its report (see page 6).

There are certain tasks and duties which we Canadians may expect from our Prime Minister (and that applies to any person occupying the PM's post). With respect to North-South relations, the Prime Minister and his government should have had a firm program in place so that all government officials and all Canadian people know exactly what Canada's position is in dealing with the poor nations of the world: Do we help them by introducing them to Western technology by which we may ultimately benefit?

In these 14 years of Trudeau's prime ministership, we Christian Canadians seem to have become less and less tolerant of his methods and his ways. I for one have never embraced his philosophy and have never voted for him in an election. My vote has traditionally been an anti-Trudeau vote, rather than a pro-Stanfield or pro-Clark vote in recent years.

But while we may disagree with Trudeau's methods and manner, we should nevertheless extend Christian compassion and support for the man who holds the highest civil position in

the country... that of Prime Minister. And that, I find, seems to be lacking in some quarters.

I recently received letters to the editor from people who referred to Trudeau as Mr. Poison, Dictator, Saviour, Communist, Another Hitler. Strong language, brothers, and not at all loving. No "secular" paper would print such slander, let alone a Christian weekly.

We can be critical of the man's policies (or lack of them), we can criticize his manner, but we should not engage in slander. Hard as it might be at times we should still respect the office of Prime Minister.

With respect to North-South relations, Prime Minister Trudeau *could* have provided leadership in that area. He has the worldwide profile to do that. He seemed to lack practical insight into the problem and failed to see his way beyond theories.

The PM has returned to Canada. He, together with the MPs, must lead this country through some rough waters: Constitution, provincial relations, inflation, and energy.

Let us not forget to pray for our leaders of this country, putting our biases and our party politics aside. They need our prayers, not our scorn.

Keith Knight

OUR FAITH, OTHER FAITHS

Secularization of Europe

by Rev. Johan D. Tangelder

Perhaps the best yardstick to measure the decline of the Christian faith in Western Europe is that many in this 20th century live and die without religion. Before the Second World War in France, a theological student made a study of the religious psychology of the working population of the communist suburbs in Paris, especially in Ivry. He wrote that these people had grown so far away from the Bible, from Christ, from the church that they no longer fought them because they no longer knew them.

After hostility — indifference! Wayne A. Detzler, an associate director of Greater Europe Mission, whose office is located in England, claims that since 1960 the Church in Europe has been plunged even deeper into the deep freeze of secularism.

Today's secularism is not new. It was present at least as early as the 18th century and had mounted in the 19th. The 18th century enlightenment — seen particularly in a clear-cut form in Germany — fostered a negative spirit. It opposed orthodox Christianity. Reason was crowned king. It became the touchstone of truth. "Have the courage to make use of your own understanding" became the watchword of the Enlightenment. Revelation was denied. Man had to approve the Holy Scripture, instead of Scripture weighing man in its own balances. Whatever could not be understood was not acceptable.

The spirit of the Enlightenment had a shattering impact upon theology. Some theologians became universalists. They developed the notion that everyone could find his own way to God. All religions were basically equal. The Christian faith, Islam, Hinduism, Buddhism etc. — are all paths that lead to God. Christianity was no longer considered unique. Other thinkers believed that religions are experiences through which mankind is emerging, just as the individual must pass through his childhood diseases, such as measles,

mumps and whooping cough. Mankind would outgrow religion.

The cultural optimism resulting from Enlightenment's philosophy, and the rise of the industrial revolution, which had its origin in a series of inventions and which led to great changes in many spheres of life in the 18th century, left their wounds from which Europe never recovered.

Religion became separated and isolated from life, science, economy and politics. It lost more and more meaning for the existence of society and the individual. The Christian faith was no longer considered a guiding force for the scientist or the labourer, who looked for justice and meaning for his daily toil. So in the 18th and 19th century the academics and the labourers started to turn away from the Church. After 1914, the defection from the Christian faith greatly accelerated. Millions either ignored or disassociated themselves from it.

The Christian church offered feeble resistance to its declining role in society. She had a defensive attitude, if we compare her activities with the aggressive nature of secular religion. She had also compromised too long with the spirit of the age to be able to turn the tide around and lead people back to the God of the Scriptures.

Secularism didn't usher in a better life for Europeans. Optimism soured. Scepticism sprang forth when the promises made by the rationalists didn't materialize. A better and more reasonable world didn't arise out of the rubble of the old.

Cynicism took its toll. This spirit was blatantly shown by Anatole de Monzie, France's minister of public works and a perennial cabinet member for 25 years. He said in a lecture on Talleyrand which he delivered in Paris in the winter of 1939, shortly before the outbreak of the Second World War: "In politics, honesty is a proof of weakness." This remark brought applause from the fashionable

audience. And the next day, Le Figaro, the favourite newspaper of the upper class cited the words as being "particularly witty."

The failure of secularism is dramatically demonstrated in Europe's youth. The Italian patriot and soldier Garibaldi (1807 - 82) said in an address to an assembly of youth in Sicily: "Here is what I promise to those who follow me: Hunger, thirst, heat, wounds, and death. Who follows me?" A thousand hands rose at once and showed youth's determination to suffer and die for a great cause. After the First World War, state ideologies claimed youth through their organizations.

The Hitler youth in Germany, the Balilla in Italy, the Falange in Spain had many dedicated members. Young people were attracted by the "virtues of the strong," honour, glory, the promise of power and a brave new world. In 1942, Adolph Keller wrote in Christian Europe To-Day: "The problem of how to maintain and educate the Christian

youth for the future in the midst of a nearly omnipotent secularistic State education, is the greatest spiritual problem which the Church has to face in the coming years. Will the Church lose, not simply the intellectuals, the bourgeois and the workers, but also youth? The Christian schools can no longer save them. They no longer exist, and there is no room for them in the official educational system of these states. Will the Sunday School and Church instruction alone be able to preserve them in Christian faith? They were hardly effective hitherto when youth was exposed to the seductive influence of sport, movies, jazz, the automobile."

Keller's observation contains an ominous warning for us. In North America we must present a vital Biblical Christianity that gives meaning to the present as well as to the future. We still have the opportunity and the freedom to be active for our King Jesus Christ!

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LETTERS

Obedience to God's Word is important in dealing with homosexuals

Dear Sir:
I am very thankful for the fine article written by Mr. John Knight in the September 26, 1980 issue of *Calvinist Contact* entitled, "What do we do with homosexuals?" Your article shows good Christian leadership as well as sound calvinistic thinking. Some articles in C.C. are not always very reformatory, in my opinion, as I consider this one to be.

Since I am over 65 and retired, I have some extra time to read and study. I made a point of studying all the Scripture texts put forward by Mr. Knight. The central question on my mind, as I was working on these verses, was, "Why, Lord, is this such a great sin that it was punishable by death?" Why special mention in God's Word concerning this sin, strictly forbidden in His theocratic Kingdom? I wish to share some of my thoughts and reflections on this.

The Lord created both male and female with different sex organs. He also created the man and woman for each other; for the furtherance of their mutual development and happiness. He commanded them to be fruitful and multiply. They must carry out the Lord's command even at the cost of hard labour and severe birth pains (something which entered the picture as a result of sin). In their marriage relationship (a relationship of love and trust), there would be satisfaction and fulfillment in their sexual activities. God's plan for His creation is also to be furthered by the obedient response of man. Through the state of matrimony the continuation of the human race would be guaranteed.

(Practicing) Homosexuals refuse to obey this command of the Lord. Possibly they don't want to have the responsibilities of a family. They want to be "free!" They seek pleasure

in their sex life without commitments. They call it love. But it is a very selfish and perverted love. Their deeds are never done to the honour of the Lord. They refuse to help build the world as well as the Church, the Lord's co-workers.

The task of the Church of Christ always has been and always will be to faithfully proclaim and live by the Word of God, to confront with a strong and clear voice what the Bible teaches (to both within and without), to stubbornly resist the pressures of social sins even when they become commonplace within the society we live, to hate and flee from what is evil (Lord's Day 33, Q. 89), and to maintain our first love for the Lord. They that love the Lord will keep His commandments (John 14:15; 15:1-17; 1 John 3 and 4).

Our love is not measured by the amount of sympathy we are able to show towards the sinful

practices of others, but by our obedience to God's Word. The GKN by its recent decisions has sought to be sympathetic (pastoral) without first seeking to be obedient.

When the Church leaders are faithful to the whole Truth of Scriptures in their preaching and teaching then the Word will comfort as well as discipline, whether on the pulpit or in the classroom or on home visitation. Then there is no

room for false leaders nor false teaching. This kind of love for the Lord is first required. Then we with the gracious help of the Holy Spirit can reach out and help the sinner. Let the reader reread 2 Timothy 4:1-6.

O Lord, I pray, send forth your Holy Spirit and reform your Church again and again. Lord Jesus come with haste! Maranatha!

G. Wynia,
Bloomfield, ON

I came out of prison and you took me in

Dear Sir:
I realize that your newspaper establishment isn't a public agency for personal ads, but I'm composing this letter in hopes that you'll be able and willing to spare the necessary space to publicize it.

quite a number of years and, over the past years of my imprisonment, both my parents, the closest of my relatives died and all my thought-to-be friends have become total strangers. Even the world out there itself.

I'm 30, 5'11", 167 lbs., black hair, brown eyes, and born May 4. All I need is a friend to lend a hand and I honestly hope someone, anyone will have a spot in their heart to welcome me to a place out there in that world.

Virgil Harris #147-283
Southern Ohio Correctional
Facility,
P.O. Box 45699,
Lucasville, Ohio 45699

Dangers in Canada's leadership

Dear Sir:
Re: Your editorial in C.C. of Nov. 21, 1980; (Canada may take the lead.)

I am wondering and surprised by your article. Who is Trudeau? A very clever man, I agree. Even (in my mind) blinding a person like you. What is his policy? Where was he, when Europe was on fire? What was one of his first actions, when he became prime minister for the first time? Was it not Trudeau who undermined the Western stand, by going to the U.S.S.R. to make dealings with them? After that to China and Cuba? What has he really

promised by all his election speeches? Nothing positive. What has he done for our country? For our defense? Nothing. For our economy? Going down in debts by the billions. What is he trying to do now? To bring Western Canada under his dictatorship. Why veto rights for Ontario and Quebec? Why rob the Western Provinces of their mineral rights? For his political ambitions.

As for me, I never have trusted him ever. His political background, his slippery speeches, have served him well. As a radio commentator mentioned after his last election: Canada voted

for a man who never said where he wanted to lead them. No, your statement of Trudeau, is surely not accepted in the West, nor by many of the East either. To me, he is the most dangerous man for Canada's, the free world's, future.

I think Western Canada deserves to have this letter also printed in the next issue of C.C. I am a reader of C.C. for many years, but this has a bearing if I will continue.

Art de Wit,
Duncan, BC

Editor's Note: See this week's editorial.

Trudeau and North-South talks

Dear Sir:
It was only this morning that we received *Calvinist Contact* Nov. 21, 1980. It was with great pleasure that I read the front page article by Rev. John de Vries. Finally a positive and constructive writing about the changing of the constitution. Long overdue. It sure made my day... or so I thought!

Turning to page 2 (Viewpoint) was a cold shower, if there ever was one. Mr. Knight, do you realize what Trudeau is doing to Canada and its constitution? And the way he is doing it? We don't need a dictator in Canada, and I hope there will be somebody big enough to get him off the track. As for the great North-South relations: Sounds fine and dandy, and something should be done in that respect, all right. But is Trudeau the man for it? About inflation, food prices, etc., etc.,

he says to Canadians with low and fixed incomes: What you pay more for food, you have to spend less on other things. Great statement!

As for Canadians who "look up" to a great statesman, make

that 23 million less 2.

I hope you will reconsider your writings about the prime minister.

Dick Van Harten,
Surrey, BC

Curriculum funding

Dear Sir:
In the November 21, 1980 issue of *Calvinist Contact* it was stated that the CCEF "raises funds for the CSI which in turn allocates funds for book projects by CSI or the Curriculum Development Centre (CDC) although most of the funding is for CSI books."

The above statement implies that the CDC has received funds for book projects from

CCEF via CSI and we, as CDC staff and board wish to correct this impression since The Curriculum Development Centre has never received any funds from CCEF/CSI. CDC has approached CCEF on a number of occasions seeking opportunity for cooperation and/or funding and we will continue to look for ways of cooperating.

Anne Tuininga,
Researcher/Writer
CDC,
Toronto, ON



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Chris Drenth,
General Manager

Church Page

PASTORAL PONDERING

The Christian community and the arts

We owe a vote of thanks to the King's College for the leadership given in the area of the arts, and for the outstanding Canadian artists they intend to bring to our city and to our community this winter. Whenever an organization or institution sponsors such activities it is with considerable fear and doubt. Will the community respond? Will they support these events? These days, especially in the area of the arts, the answer is all too often negative. And that ought to be a matter of great concern with all of us.

We live in a time when the ration of time available for leisure as compared to time required to work has changed drastically. Today we spend about the same amount of time per week engaged in leisure activities (often watching T.V.) as we do working. Young people today spend many hours on the road looking for things to do. Compare this to previous generations who spent nearly all their waking hours every week at work.

When I consider all this, and I reflect upon the education and training of our children today, then I am frightened and aghast. We still educate your children today the way we did 50 years ago. Oh yes, there have been changes, but in terms of education for life, little has changed. We still educate as though nearly all their time will be spent at work and working. We do not educate for leisure. Certainly not well enough. We do not teach our children to spend their leisure time creatively and to the glory of God. At a time in history when nearly 50 percent of the waking hours each week are available for leisure, education and curriculum are still almost entirely geared to prepare children for work, and for work only.

One is frequently confronted by parents who wonder why it is that teenagers and young people are immersed in a kind of music which we judge to be unwholesome music, accompanied by lyrics which are immoral. But why wonder? They have grown up and they have been educated in what, for all practical purposes, must be called a cultural vacuum. We have not trained, not in our homes and not in our schools, them how to deal with, and how to fill Christianly, that large block of time left each week for leisure. This is a matter which requires our immediate attention. It is mandatory today that we give just as much attention in the home and the school to preparation for leisure as we do preparation for work.

When our children and youth fill leisure time with questionable forms of entertainment let us humbly admit that we share much of the blame for that as a Christian community. And in the meantime we thank King's for its leadership in the area of the arts. We need it. Let us give it all the support it requires and deserves.

Rev. H.G. Samplonius,
First Chr. Ref. Church, Edmonton, AB

How shall our youth direct their way?

In our circles there seems to be a spirit which is somewhat alarming. Thank the Lord, it is not something altogether universal, but it seems to be practiced more and more. It is the idea of "leaving it up to the kids." And it does not only pertain to catechism.

What am I talking about? Let me explain. When I was a child, I went to church with my parents, no questions asked. When I came of age to attend catechism classes, I went, and again, no questions asked. I attended a Christian school and a Christian high school, again because my parents decided that was best for me. No, it was not decided in a democratic fashion, but even to this very day I am thankful for it. No, I did not always enjoy going to church, neither did I always rejoice at catechism attendance. But I thank the Lord that my parents insisted my presence there. It was the Lord's way of bringing me and keeping me to himself.

What I see happening today seems to be the opposite. If the child (or teenager) does not like to go to catechism, well, he does not have to go, after all, it is bad to "force" the kids. Or if there is some other activity going on that evening, you can be sure that catechism loses out. Such an attitude tells me something about our spiritual priorities, and I'm not sure they are very good. We do the same thing for high school. Often we let the children decide which high school (Christian or public) they wish to attend. It's a trend that I see operating, and I don't think it's a very good one. Remember that: The Lord holds the parents responsible.

Rev. J. Kerssies,
Redeemer Chr. Ref. Church, Chatham, ON

Gambling? No chance

At its last meeting, Clasis Hamilton decided to express its concern to our churches regarding the issue of gambling.

The matter of gambling is something the church is confronted with as it is sweeping across our nation in the form of Lotto Canada, Wintario, The Provincial, to name a few examples. Though the concern for gambling, greed and love of money comes to expression in many other areas in our materialistically-oriented society, the lotteries are a specific case in point.

People defend the lottery-form of gambling, arguing that it is just entertainment and the proceeds do a lot of good. From 1974 to 1976 Canadians spent \$700 million on government run lotteries and have won \$288 million in prizes. This means that in that period, Canadians have gambled away and lost \$412 million.

Lotteries appeal because they are based on two aspects of man's sinful nature: chance and greed. Gambling nurtures greed. What else would motivate people to go tirelessly to the ticket counter? Listen to conversations in offices and factories across the land. Lotteries are on people's minds. God's children have no time to flirt with lady luck. They bow under the confession of Lord's Day 10: "I trust Him so much that I should not doubt he will provide whatever I need for body and soul..." Not chance but providence.

The Christian church has always branded gambling as frivolous and sinful and contrary to the protestant work ethic. The get-rich-quick appeal of the lottery is a sign of

PRESS PARADE

crumbling values in a society that has lost faith in the old fashioned work ethic.

Gambling used to belong to the underworld, but now the government has made it legal. It is part of the permissiveness in today's society in matters such as divorce, and abortion.

Gambling in every form is condemned by scripture. We would refer to only two passages: Hebrews 13:5: "Keep your life free from love of money, and be content with what you have; for he has said, I will never fail you nor forsake you"; and 1 Timothy 6:10: "For the love of money is the root of all evil; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs."

Christians should avoid lotteries because they go counter to the scriptures and nourish what is base in man — greed and love of money. Finally, money is always a trust from the Lord to be used for his glory. We ought not to use what belongs to the Lord in an effort to get larger personal gain through the workings of chance.

When there are other areas in our lives that nurture greed and love of money, then we are called as God's people to avoid them as well.

Mountainview Chr. Ref. Church,
Grimsby, ON

Review from Peru

To complement the meager international news in the Peruvian papers we have taken to reading *Time Magazine*, a past-time which quickly becomes habit form-

ing. Living some 4,000 miles from where the news takes place and hearing about it two weeks after the fact, gives one a certain perspective with which to view the world. Unfortunately, what we see is not very hopeful. After many years, Canada finally has a constitutional conference and after many meetings, marked by interprovincial greed and bickering, the participants are unable to agree on a single point of any importance. The United Nations, forum for international cooperation and guardian of world peace, has been reduced to a bunch of squabbling nationalists whose main concern seems to be the condemnation of Israel. During the recession, we read about North Americans who find it "so hard to make ends meet" on \$20,000 a year and about "how awful it is to have to live on unemployment insurance." Meanwhile in most of the world, 30 percent inflation and 20-50 percent unemployment is "normal" and there is no unemployment insurance or welfare.

For a whole year the most powerful nation in the world came to a virtual standstill and the whole world held its breath as the gears of another presidential election slowly ground through their cycle; it's ridiculous that one man can hold so much power, real or perceived.

In light of such childish behaviour on the part of our leaders and such stark inequalities between countries, it must be very hard for humanists to keep the faith. On the other hand, as Christians living in the last days, we can understand the underlying cause of these problems. We can also be glad that we don't belong to this world, but have another home to look forward to.

Ed and Anette Norman, Peru,
Calvin Chr. Ref. Church,
Ottawa, ON

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT . . . 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . 8:30 p.m. 1280
Peace River-CKYL . . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR . . 11:30 a.m. 1240
Burns Lake-CFLD . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJJC 10:00 p.m. 800
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Port Alberni-CJAV
(Tues) 9:30 a.m. 1240
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB . . . 9:00 a.m. 1470
Vernon-CJIB 9:30 p.m. 940

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Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB . . 9:30 a.m. 1220
Steinbach-CHSM . . . 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Regina-CFMQ-FM . . 8:30 a.m. 92.0

ONTARIO

Brantford-CKPC . . . 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . 10:30 a.m. 800
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS . . . 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS 9:00 a.m. 1240
Thunder Bay-CFPA . . 9:30 a.m. 1230
Toronto-CKFH 9:30 a.m. 1430
Windsor-CKNX 10:30 a.m. 920
Woodstock-CKOK . . 8:30 a.m. 1340

NOVASCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN . . . 5:00 p.m. 1490
Middleton-CKAD . . . 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB . . 10:30 a.m. 550
Newcastle-CFAN . . . 9:00 a.m. 790
St. John-CHSJ 7:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
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ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City . . 7:15 a.m. 1280
CHLN-Three Rivers . . 7:45 a.m. 550

THE
BACK TO GOD
HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3



Story of a refugee escape

by Heather Bruinink

Heather is a 16-year-old student living in Mount Brydges, ON.

This is a story of a young refugee couple who struggle under the constant fear of the communists, yet with God working in their hearts they can see the beauty of the Creator through His creation. They receive an increasing knowledge of what Christ meant when He said, "Lo, I am with you always."

After a stormy night of trial comes a glorious sunrise that covers the dark fears of the newly established home, a story of encouragement and true hope.

■ THE FLIGHT

Huddled together in the kitchen of our tiny farm house we sat. Nguyen, my husband, held me tighter, trying to slow down the shaking in my heart.

Ten-month-old Huong, our son, quietly slept in his wicker cradle. His peaceful breathing proved to us that he did not realize the danger of his existence, or ours.

A cry was heard in the distance, perhaps the hoot of an owl!

"It's time to run!" Nguyen whispered to me. Silently, in the dead of the night, we arose. I gently picked sleeping Huong out of his cradle and wrapped him in the blankets that lay prepared. He slept on. Nguyen lifted the heavy load of supplies that we had arranged earlier and we slipped away towards the dark and eerie forest behind the house.

We walked blindly through the thick underbrush. Quickly growing tired by the loads that we carried, we decided on a spot hidden by many trees where we would spend the remainder of the night. This was the first night of many more that we would be gone from our little home by the woods. Little did we know that we would never see our home again.

Huong cried, waking us from our uncomfortable sleep. Rising painfully from his cramped position, Nguyen gently lifted Huong from among the blankets that kept his tiny body warm. Quickly we ate our meager breakfast.

We walked for many hours. I shifted Huong from one position to the next until finally he fell into an exhausted sleep. Deep inside I cried, "Why should such an innocent child have to suffer so because of this sinful world and cruel leaders?"

Although my sad heart cried, my eyes beheld the beauty of the land. Nguyen led us along a path that apparently was well-used. The leaves were a bright green but the touch of a coming autumn could be seen. A gentle breeze rippled through the trees, a blue jay could be heard

singing in the distance. The sun's beams trickled through creating a placid scene on the path. It was beautiful!

"Are you very sad?" my handsome husband asked. I looked at him with tears in my eyes.

"No," I answered.

"Then why are you crying?" he questioned, taking my hand gently.

"I was just admiring God's beauty and I can't understand how such a loving and gracious God can do such a thing to us."

"I don't know either," he answered. "For some reason God is testing us. Let us take this lesson and use it for our own good and thank Him for this test."

"Yes," I said, "and I hope and pray that Huong will also be taught this."

We both looked at the sleeping child. His little eyes were closed and his tender lips were pursed gently together. One of his tiny hands was holding onto the corner of his blanket, as I held him in my arms.

Night was quickly approaching. We began to look for a place to sleep where we would not be disturbed. Quietly, we walked on until in the distance Nguyen heard the sound of water flowing over the rocks. We walked on in the direction of the sound. Finally, we reached a creek.

It was tranquil. Here we spent the night. Only the sound of the creek and my husband's deep breathing could be heard. This quieted my soul. Deep inside somewhere I felt that all would go well.

■ TRIALS

The next morning we were awakened with the coughing of our only child. Huong continued coughing even after we gave him the last of the milk, thinking it would assist him. Nguyen and I became frightened. Why did our child cough so? Desperately, we searched our minds trying to think of a solution. We prayed, "Lord, show us why."

After several hours Huong's coughing slowed down. By then he was burning with fever. Pneumonia had taken over his lungs.

We were fearful for our young son's life, yet we had to move on. All that day we walked searching in anguish again for an answer to the puzzling question. Why? Why does all this happen to us? Were we sinful in leaving our home and not trusting in God that He would protect us from the men who were coming to take us away? Again we did not have an answer.

Many days went by. They were hard walking and we grew very tired. Our food supply was running low. We had to do something! What shall we do? Our son grew sicker, his little body became thin and he hardly ever smiled any more.

One night changed our life. It

was a dark night. Rain was falling and the wind was howling through the trees. The howling sound seemed to say something to me.

"If I should stay, I'll only be in the way. But I'll go, but I know that you'll think of me every step of the way. And you will always love me."

Bittersweet memories, that's all you'll take with you. Good-bye. Don't cry.

I hope life treats you kind and I hope that you have all that you've ever dreamed of, and I wish you joy and happiness. Above all I wish you love." And with this horrible song on my mind, my tears mingled with the hard rain that continued to fall, our young son died.

The next day, my husband and I sadly buried our only child. The day was misty, revealing the existence of yesterday's rain. Together we stood looking at the small mound of dirt that revealed the burial place of our son, beneath the large oak tree we had selected.

"Why?" I asked amongst the sobs in my heart. "Why are we given so many tests? Is our faith being tested? Why did we leave in the first place?"

My husband took me in his arms. "We had to leave for the Communists are taking over our land. I did not want to tell you this, but, just after we left the house some men came and burned it down. They thought we were in it, for men surrounded the house, watching for our escape. They didn't see us leave, so these wicked men are satisfied with the thought that we are dead."

"When did you see this?" I questioned.

"The first night when you were sleeping, I left you and went back to the house to see if the men had come. After seeing this, I quickly turned back."

■ THE STORM

Finally, we reached the shore where, across the water, was the island that we were escaping to. My husband told me that we were to stay on this island until the Communist danger was over. Nguyen led me to a large clump of bushes and trees. Here I saw a large boat hidden amongst the trees. It was brown and green, obviously camouflaged very carefully.

Quickly Nguyen helped me into the craft. He followed me and dumped the remaining supplies into the front under a vinyl cover that protected a good part of the craft. Also lying there was a lengthy rope and three lifejackets. Sadly, again I thought of the death of our tiny son. He was lying so peacefully under the towering oak, so far away, for we had walked far since his death, only five days ago.

Nguyen searched the area for any movement. He then started the motor. A wrinkled brow and worried look gave away his thoughts.

Mechanically, I again reached for the pack which contained our supplies. Slowly I reached in and took out the remaining food. A half-slice of dried bread and a small bottle of beans remained from the day before. This was all that was left. Carefully I split it, giving Nguyen a bit more, although I secretly knew that it was really me who needed the nutrition. I did not dare tell my husband the secret, fearing to worry him further.

On and on we went. The sky was beginning to get dark and I was getting worried. The wind began blowing harder and harder. Suddenly, in the distance over the roar of the motor, I heard a clap of thunder. Darker and darker it became, my soul feeling just as dark. Another clap of thunder echoed overhead. Carefully I moved closer to my husband. I didn't need to pretend that I wasn't scared, for both Nguyen and I knew that I was. He gently put his arm around me and whispered, loud enough so that I could hear him, "God is good. He is gracious enough to take our Huong before he would have to go through a storm like this."

A streak of lightning illuminated the sky, showing us in the distance, the silhouette of an island!

Then as suddenly as the storm began, it ended. Our wounded vessel crawled closer and closer to the shore, like a wounded soldier. The fight had ended and I was happy. Nguyen steered the craft towards the shore and I began to worry, but then within me I received a slight kick. I forgot about our arrival and began worrying about how I was to relay the news to my husband, that there was a tiny life within me.

I was shaken out of my reverie when I noticed Nguyen looking at me, as if he understood. I knew that I had to tell him as soon as we arrived at camp.

■ THE ISLAND CAMP

We were greeted by people like ourselves. They were skinny, tired and frightened. With fear on their faces they led us to a woods. For many days we walked and again I became desperate for an answer to the question: Why? They were always watching us, wouldn't let us out of their sight. Later we found out that they were checking whether we were spies or not. Again I began to tire, but I walked on, taking Nguyen's hand. Secretly I used him as a guide to steady myself. Deep in thought, I walked on, again trying to think of a way to tell him.

Nguyen tightened his grip, waking me out of my thought.

"See the clearing up ahead?" he pointed. "In the clearing is the camp!" he stated excitedly.

With a new eagerness we began walking a bit faster.

Reaching the clearing we saw a river and in the distance were some scattered buildings. My heart sang a thank-you to our heavenly Father who led us this far. We were free! No more questions of why needed to be asked, for inside I knew that they were answered, "because God wanted it that way."

We crossed the river in a small raft that was made by other refugee friends. They then led us to one of the buildings that stood there. Inside was a long hall with doors on both sides. We were led to door number 73. Opening the door, they motioned us in.

It was a tiny room with one bed in the corner. Beside the bed stood a table on which was set a basin of water and a towel, with which to wash.

Eagerly we began washing the caked mud off of our bodies and our friends left us.

■ THE SECRET

Night was quickly approaching and Nguyen and I slowly wandered outside to watch the beautiful sunset. Nguyen's arm was tightly around me as we walked into the enveloping darkness. My heart was overflowing with the news I had prepared to tell my husband this night. We stopped walking and I knew that now was the time to tell him.

"Nguyen," I whispered, "We're going to have another child."

At that moment the tiny child kicked again, I wondered what my husband would say.

"Linh Tran," he whispered my name with reverence, for a man was not to speak the woman's name, "I know that."

I was shocked! He knew! How did he know?

"I can see," smiled Nguyen, "you are fat and we did not have much food to make you fat."

Then I giggled, realizing how silly it was to try to hide the fact, the pregnancy from my husband, the father of the child. Nguyen also laughed and then, he looked at me tenderly. Another child! We were to be blessed with another child! How good God is!

we're the one!

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NEWS

by Ben Vandezande

"You Said It!"

"We are taught to take care of our GNP (Gross National Product) and this would take care of our poverty. Let us now reverse this and take care of our poverty, as this will take care of our GNP."

—Pakistani economist Mahbub ul Hag

"The irony is that all three candidates were born-again Christians. Then why was the support so decisively pro-Reagan? The simple truth of the matter is that many voted for Mr. Reagan because of his 1950s Republican style politics. Much of his campaign talk was similar to Carter's in 1976. What carried the day for him on November 4 was the linking of his faith to a platform of acceptable moral issues.

"A look at Mr. Carter's record as President and governor, and Mr. Reagan's record as governor reveal that their actions are quite different from much of the talk.

"Does that mean they are hypocrites? No, not at all. It means that when it comes to a matter of public policy there is a gap between piety and practice. Their faith is deep and real for them personally, but they have a different faith that governs their political practice. For that reason, many who voted for Reagan had become disillusioned with Carter's four years in office.

"Four years ago Christian bookstores were jammed with copies of books on Jimmy Carter and periodicals carried articles on how neat it was that a "born-again" Christian was in the White House. Has he let us down? No, not really. The gap between piety and practice is, indeed, a gap.

"On one side we have person-centred emphasis such as compassion and trust. On the other side are the policy positions and emphases on efficiency. His policies demonstrated that his understanding of efficiency left little room for compassion and thus broke trust. It is precisely this policy side on which Mr. Carter as President is to be evaluated.

"We should remember that God did not judge the kings in the Old Testament simply by whether they worshipped Him in the temple. They were judged on their ability to deliver justice and equity. One key reason for Israel's downfall was because they did not do justice with the same piety with which they worshipped at the temple."

—Ben Vandezande in *Channel* magazine.

News Light

Can you see the wheat?

A careful reading of the parable of the wheat and the tares helps us deal biblically with the news that confronts us daily. It helps us to see through the eye of faith that God's kingdom is at work in the world.

We can all accept the fact that the wheat represents those who call on the name of Christ and the tares stand for those who reject Him. God has sown the seed of His word in our hearts, for which we may be eternally thankful. Clearly, however, Satan is busy sowing as well.

Many have further explained this passage: The evil that is growing in the world comes in the form of various social ills such as abortion, greed, marital problems, secular education systems, revolutions, etc. They would have no problems identifying these ills with the tares; they don't hesitate to condemn them as works of the devil.

Unfortunately, that is where the interpretation stops. Social and political issues are often identified with the tares, but we are rarely told about the need to nurture the wheat of a positive Christian response to a social problem. At best, involvement in social and political issues is interpreted as a defensive strategy. Positive Christian social action is not usually considered the best way to overcome evil. Yet Romans 12:21 clearly says, "Do not be overcome by evil, but overcome evil with good."

In this time, before the return of Christ, one of our best defenses is a strong offence. We who are made righteous by Christ are not called to simply condemn the evil of the world. God may use our positive social and political actions to grow wheat in the midst of tares.

The signs of the times that we must watch for, are not only signs of the evil one. Revelation 22:10-12 says, "And he said to me, 'Do not seal up the words of the prophecy of this book, for the time is near. Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy. Behold I am coming soon, bringing my recompense to repay everyone for what he has done.'"

Even if society moves to Babylon (Rev. 18), the Lord will work the wonder of the new lifestyle. That too is a sign of our times. Do we have the eye of faith to see it? If so, the news will not paralyze us no matter how much the media dwell on the tares. The Good News from God is that all actions are written down in His book of Life.

And we have compassion on them

The final report of the North South Task Force is now in print and up for public discussion. Each church would do well to order copies and also to organize a committee to discuss its contents and share them with the congregation.

More importantly, each church should make its views known to their M.P. and the Task Force members. In 1979, when Mr. Doug Roche was parliamentary secretary to the External Affairs Minister Flora MacDonald, he sent out a challenge to non-governmental organizations (NGO's). Today, Mr. Roche is vice-chairman of this task force and his words still apply:

"I make this special appeal, knowing that NGO's can help sensitize the Canadian public about the great disparities and changes in today's world. You have a remarkable capacity for not only healing the wounded but informing the healthy. You are building a bridge to an improved human condition. Parliament and the Government need your advice; indeed Canadians need your counsel. You have never had a better moment to influence public policy toward the kind of world you believe in. Do not lose this opportunity."

An initial reading of the report shows that the task force needs both our criticism and our support. The report speaks about some of the difficult problems in the world. The catch lies with the way those problems are reviewed.

The report is impaled on the

horns of a dilemma. On the one hand it says, "What is required is a new definition of development based on justice and the equitable sharing of benefits both within and between nations." It goes on to suggest that as a humanitarian gesture, we concentrate on aiding the poorest nations. On the other hand, the report urges that since we have already travelled the road to industrialization, we should use our experience to help the South along. This will also help revive the flagging Northern economies and reduce the danger of military action. In the long run, by reducing trade barriers we will, in fact, be caring for our own interests.

Perhaps you catch the spirit: "If we can only keep the crumbling world economy afloat, positive change for the poor will result." The key question is: can justice result when the main focus is on rebuilding a sagging economy?

The report weaves its 37 recommendations into a somewhat difficult but readable text. Many of these recommendations are worthy of support, especially those in the areas of development assistance; Food aid and agricultural assistance, and Finance and Debt.

In several instances, the report stops short of describing the current world situation as unjust and instead uses terms such as "institutional obstacles," "misfortune," etc. The suggested changes simply carry present

policies a step further rather than strike out in new directions.

This hides the fact that the present path of industry and of the world economy is, in large part, responsible for the injustice in the world.

Many of the recommendations call for more of the same "not different policies." Though such an approach may make the report more acceptable, it does not get to the root of the problems.

This matter needs further detailed study by world hunger committees across the country. A copy of the report can be ordered from your M.P. He should be able to get one for you. If not write us, enclose a dollar for postage and we'll send you one.

Let's be heard!

—Ben Vandezande
(with notes provided by Rick Kleer)

CJL probes North-South relations

The task force described above was prompted by, among other things, the Brandt Commission Report. This extensive report is neatly analyzed in an article by Adrian Vanderberg in the December 1980 issue of *Catalyst*.

To use an old Dutch saying, loosely translated, "The apple doesn't fall far from the tree." CJL also prepared a brief to the North South Task Force. You can order from CJL, 229 College St., Toronto, ON M5T 1R4.

We need effective MPs

Recently, closure was brought in for the second time in the current sitting of the House of Commons. Simply put, closure means the government decides that enough debate has taken place on a particular issue.

The fact that closure was invoked on two very important pieces of legislation may reveal as much as about the role of debate in the House as it shows the arrogance of the Liberals.

Real debate does not happen in the House anymore. Much of the decision-making has taken place in party caucuses. What we see during the question period and the debates is simply a replay of a drama; the players know the outcome in advance. They each read their script of partisan politics for the benefit of the folks back home. An M.P. rarely speaks up against his party's position though there would surely be enough reason to differ at least occasionally.

This wastes the talents of many M.P.s. He is not a legislator in the true sense of the word. Most of the time he is a trouble-shooter for an in-

dividual or citizen group back home. We think that an M.P. has a very real influence on the government. Actually, the Minister in charge of a department has no obligation to listen to any M.P.

By the time a bill gets to the House a lot of bargaining has already occurred in advance. Only a single-minded determination by the Opposition to delay a bill can interrupt passage of a bill. Only rarely will a government House leader allow for enquiries, or extended debates that will leave his colleagues open for criticism.

At best, the member tries to be of influence in the caucus of his party. However, that again is secret. The only way an M.P. can ensure that he will be noticed is to work very hard in his home constituency. The

Honourable David MacDonald, minister of culture in the former Conservative government, made the "mistake" of getting thoroughly involved in policy alternatives and debates. I can still remember the shock I felt on election night when the news of his defeat flashed on the screen.

We must seriously ask ourselves whether the search for political office is the best route to follow under the present set of rules. As we search for the best avenues of political witness we need to study this matter more thoroughly.

For now, we can be happy some of the bills are going to a televised committee. At least there we see some real debate and an occasional revolt. Perhaps we are seeing a new opening for meaningful participation by an M.P.



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The Adventures of the Jolly Baker

by W.G. Vandehulst



81. No, none of the courtiers had seen the King in such a good mood in a long time. For the King to laugh out loud was almost unheard of.

Smiling, they whispered to one another, "That's some doctor! He got rid of the King's evil temper without even giving him any medicine. Someone else drank the potion and the King was cured. What a joke! Yes, yes, that fat doctor with his round, innocent face and frightened eyes has worked wonders. Who cares how he did it: it worked and we're glad of it. Look at the King, how jolly he is. Yes, this promises to be a happy day."



82. But the fat doctor with his round, innocent face and frightened eyes had no idea what had happened in the grand hall. He could hardly have expected his queer potion of vinegar, mustard, sugar, and salt to work such wonders.

No, Baker Bumble sat in his high-backed chair, glumly staring into space. What would happen to him and his poor wife? All this time he hadn't seen her, and he hadn't heard her since yesterday morning.

Yesterday he had been brought to this gloomy laboratory and last night he had slept in a little side-room. It was sad. Even the fine food the lackeys brought him no longer tasted good — a sure sign that he was ailing.



83. Never before had the kind-hearted Baker been so down-hearted. Everything in this room was so somber and gloomy. All those bottles and jars with their mysterious Latin names stared at him as if to say, "Give up, little man, we'll never tell you our secrets. Tomorrow you'll get your ears notched, and you'll be sent home in disgrace."

"Oh," thought Baker Bumble, "I wish I'd never come to this country. I wish my wife and I were back together in *Baker Bumble's Bunnery*. What joy that would be! Will we ever get back? Maybe we'll never get away from here. Oh, oh, what have we done to deserve this?"



84. Where could his wife be? Baker Bumble looked up at the tall, arched windows. Suddenly he had a brilliant idea. He dragged the heavy chair he had been sitting on to one of the big medicine cabinets and climbed onto the seat.

But he still wasn't up high enough to climb onto the cabinet. He didn't give up, however. Grabbing the top edge of the cabinet, he put first one foot and then the other on the high back of the chair. Yes, he was getting there. One more push and — one, two, three — he heaved himself onto the cabinet.

Thumpity-bump! The big chair toppled over. "Oh no!" thought Bumble. "I'm trapped. How do I get down from here?"



85. At least he could look outside now. But even that was disappointing. All he saw was a lot of partly bare branches with withering leaves. There wasn't a bird to be seen. Off to the side he saw a short section of a path, but it was quiet, deserted. The window couldn't be opened either; it was made of small panes set in lead. No, there was no escaping for him.

If only his wife would come by. She had permission to walk in the garden, she had told him yesterday through the keyhole. But he saw no one.

And he couldn't get down from the cabinet. He had sure gotten himself into a fix!



86. Should he jump? Oh no, he was much too fat. Should he lower himself to the floor? Oh no, the cabinet rocked. If it tipped, he'd be buried underneath all those horrible bottles and jars.

But what could he do? Just stay where he was? There was no other choice. How that gold cap would laugh when he returned!

Hour after hour passed by, and still no gold cap. No one. The miracle doctor in the palace lab seemed to have been completely forgotten.

With his back against the window Baker Bumble at last dozed off, still perched on top of the tall medicine cabinet.



87. While poor Baker Bumble sat on the cabinet, forgotten, and his wife sat in the dark dungeon under the palace, also forgotten, the evil doctor celebrated his victory.

The buns he had baked yesterday had turned out beautifully. And those had only been a trial batch. Today he would bake fresh ones for the big royal feast. They would be even better, even crisper than the first. They'd be bursting with freshness and flavor. He had to make the oven a little hotter so that the buns would be a little darker, a deep, golden brown.

He labored cheerfully. Every now and then, however, he'd think, "As long as I don't have to serve the buns to the King myself."



88. The thought worried him. "If I have to bring in the buns myself, the King will see me. That would be disastrous. The King knows that fat fool, and compared to that roly-poly baker, I'm just a skinny scarecrow. He'll see that I'm an imposter."

But the evil doctor shook his head. "Why worry? I probably won't have to leave the kitchen. And then earning my gold ducats will be a breeze. Besides, if I stay here very long, soon I'll get fat too from all the splendid food they serve me here."

Finally it was time to check the buns to see if his precious creations were the right shade of brown.

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Voortman Cookies

TRADITIONAL FAMILY BAKING

by W.G. Vandehulst



89. The raisin buns looked perfect. They gleamed; they seemed to smile up at him. He could hardly resist sinking his teeth into them. And that delicious fragrance! Yes, that fat baker, that featherbrain who allowed himself to be so easily cheated out of his secret, was truly an expert in his trade.

The evil doctor proudly gazed on his buns, and they seemed to change into gold ducats right in front of his eyes. He had only one regret: almost all the buns were cracked. The crust of almost every bun had popped on top. Had the oven been too hot? No matter, for the dough inside the crack was also a delicious golden brown. But they would have looked nicer without the cracks.

90. Now to taste one. M-m-m! Delicious! He closed his eyes in delight. Excellent!

One of the chamberlains stepped into the kitchen. "Would you care to try one, sir?" the evil doctor asked him.

"Delicious!" said the chamberlain. "Can I have another? It's the most delicious thing I've ever tasted!" And he took another one, another cracked one. But the crack didn't affect their flavor any.

In the middle of the tray lay one that wasn't cracked; it was big and beautiful. "I'll put this one on top for the King," said the phony baker. Here and there he spotted others that weren't cracked. He smiled delightedly. His plan was working splendidly!

91. The royal feast was beginning. Huge candles burned in the candelabra, casting a soft golden glow in the hall. It was not yet dark outside. All the guests had taken their places at the table set with beautiful flowers and glittering crystal. The King himself sat in the middle — smiling.

The fragrant soup which the Supreme Royal Chef had prepared tasted better than it had in weeks. That was because the King was happy.

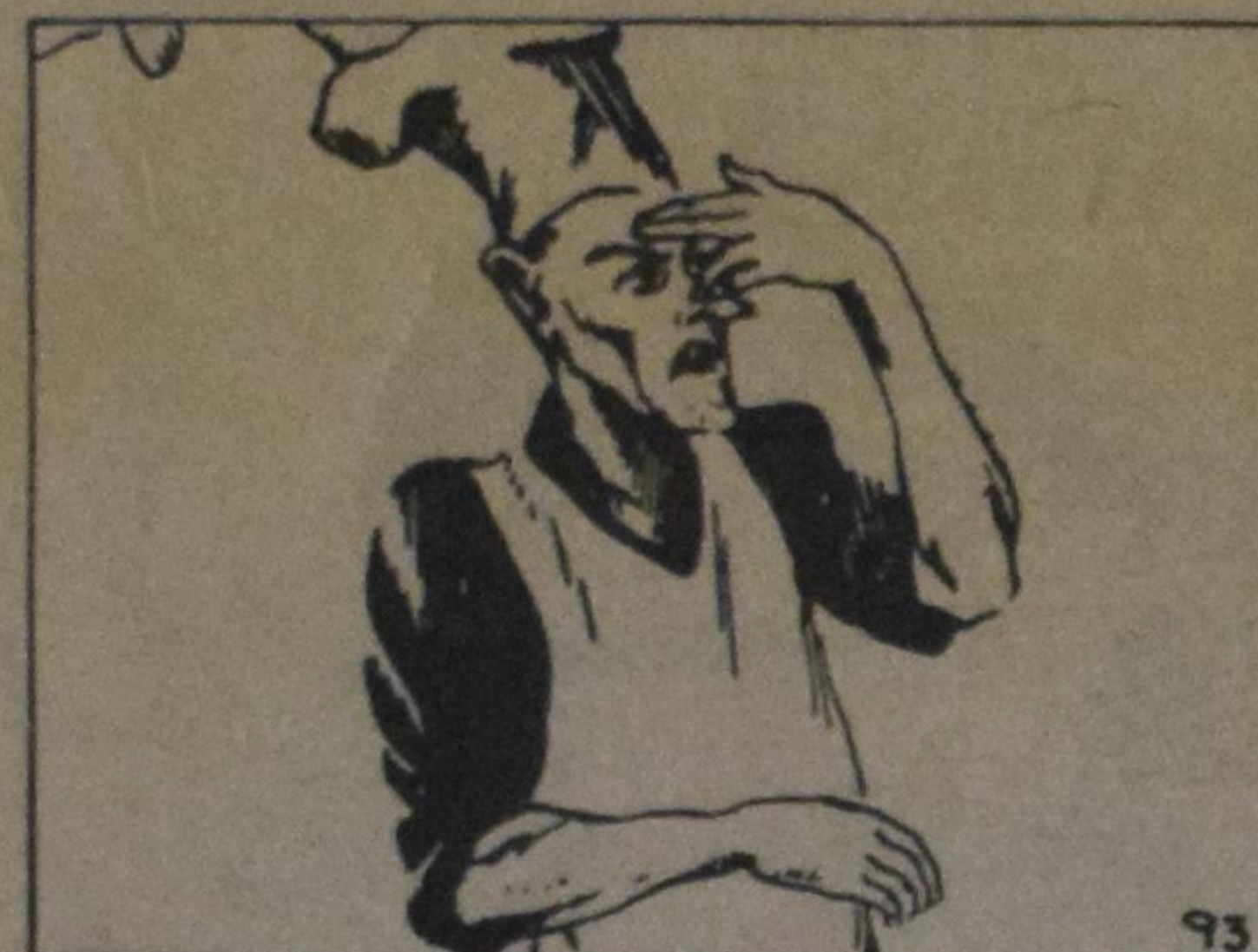
He was telling a story. He was telling about the country to the south where he had tasted the raisin buns of the famous Baker Bumble for the first time.

92. He also told about the little prince. But about the pine cone inside the raisin bun, the horrible pine cone that stuck in the royal mouth, he didn't say a word.

He was amazingly cheerful today. So his courtiers, all those noble ladies and gentlemen, were also cheerful.

This afternoon as they had strolled through the stable with the King, they had passed a black cat sitting on an overturned pail. The King was feeling so cheerful and friendly today that he stopped to pet the cat. "Meow," said the black cat. That meant, "Where's my kind old mistress?"

But those noble ladies and gentlemen didn't understand that. And neither did the King. "Meow?"



93. This was the big moment: the buns, Baker Bumble's famous raisin buns, were to be carried in. All looked on in eager longing, the King most of all.

He had commanded that the raisin buns be ushered in with grand music and that they be carried around the hall three times before being set on the table. That way the hall would be filled with the delicious fragrance.

He had also commanded that Baker Bumble himself carry them in, wearing his splendid triple-crowned hat.

Yes, this was the big moment.

94. The evil doctor was in a frenzy. The King's command that Baker Bumble himself, wearing his splendid hat, was to carry the raisin buns into the hall had also reached the kitchen.

What should he do?

When the King saw his skinny legs and his pointed nose, he'd know at once that he wasn't the real Baker Bumble. And if the King asked him why the real, the fat Baker, wasn't here, what lies could he invent to explain the switch?

Ah, he had a sudden idea! One of the kitchen helpers was a real fat fellow. He'd have to play the role of the Baker. The phony baker quickly sent for the helper. He would promise him a gold ducat and make up some story to go with it. That flabby featherbrain would believe anything.

95. "Listen, my good friend," the phony baker said to the kitchen helper. He laid both hands on his shoulders and acted as if they were the best of friends. "Listen, I need your help. You're a brave fellow, a fellow who's not afraid of adventure. I'll tell you how you can earn a gold ducat."

The kitchen helper's eyes widened. A gold ducat? You bet, he was always willing to earn a gold ducat. He stuttered, and so it took him a while to say what he wished: "B-b-but wh-what d-d-do I have to d-d-d —"

The phony baker had no time to listen to his questions. He was spurred on by fear.

96. "Oh, my corns, my corns!" he cried. "I can hardly walk. I'm afraid that when I carry the buns into the royal hall I'm sure to trip and fall on that slippery floor, and all my crisp, golden brown buns will roll all over the hall. Those awful corns! You'll have to go in my place. The King doesn't know you anyway; you started here only two days ago."

"Yes b-b-but —" began the helper. "I-I-I —"

"Oh yes, I know you're a brave, kind-hearted fellow and you'd love to help a man crippled by corns. No need to thank me. Here's my hat and my beautiful long apron. Hurry, hurry, the music is already beginning to play."

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Voortman Cookies

TRADITIONAL FAMILY BAKING

CRC offices hold open house

by Keith Knight
Editor

The offices of the Christian Reformed Churches in North America, located in Burlington, ON held an open house on January 16 and 17. "Suite 408" is the official designation of the spacious facilities, located on the second floor of Burlington Mall, a shopping and office complex in the heart of Burlington.

The first to be located in the offices was the executive secretary of the Council of Christian Reformed Churches in Canada, Rev. Arie Van Eek. The Council is not an agency of the CRC but

a separate association which consists of most of the classes of the CRC in Canada.

In addition to Rev. Van Eek there are Harry Veldstra, Canadian director of the Christian Reformed World Relief Committee, and Arend Kersten of Racom Associates/Back to God Hour. Each also have a secretary.

The other agencies are currently represented by Rudy Hulst, office manager. Mr. Hulst represents the Board of Publications and handles *Banner* and *De Wachter* subscriptions and Canadian advertisements, and promotion of church school (catechism)

material. He also handles the promotion and distribution of materials for both World Missions and Home Missions. He represents the Chaplain's Committee, Synodical Committee On Race Relations (SCORR), and Calvin College and Seminary. Calvin will have its Canadian representative in the office by mid-summer. Mr. Hulst also handles the management of the offices.

◀ Good crowd

The open house was held on Friday and Saturday, both days realizing good size crowds of curious church members and ministers. A number of guests

came to Burlington to be present at the open house. They included Rev. Henry Bruinooge, minister of listener contact with the Back to God Hour and Jerry Jonker, president of Racom Associations, both from Chicago; Rev. Andrew Kuyvenhoven from Grand Rapids, editor of *The Banner*; Rev. Louis Tamminga from Grand Rapids, communications secretary for World Missions; and others whose names and functions slip my mind.

The offices are indeed spacious and functional. The three agencies who are presently located in the offices have each been asked to explain their work.

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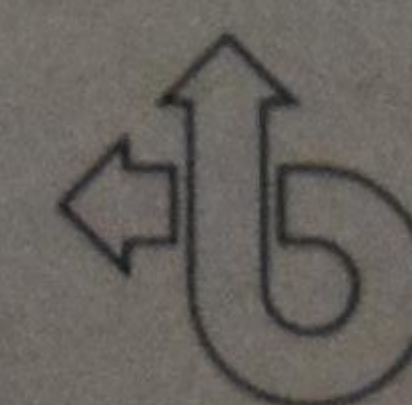


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Promotion of The Back to God Hour — RACOM

RACOM Associates is the name of a group of Christian businessmen from Chicago whose sole reason for existence is the promotion of The Back to God Hour.

In the summer of 1980 it was decided to place a full-time RACOM representative in Canada. Mr. Arend Kersten of Kincardine began his duties as director of Canadian operations.

Working out of the offices of the Christian Reformed Church in Burlington, Arend will work full time in bringing the cause of The Back to God Hour to the Christian Reformed Churches across Canada.

He is available to address Classis meetings, speak to congregations, societies and clubs and will meet with individual supporters. A full-support program of promotional literature, slide programs, Back to God Hour rallies, and films, will be administered under his direction. He will be working closely with a country-wide network of Back to God Hour representatives who promote the cause at the level of the local congregation.

"When I meet with people across Canada," states Kersten, "I generally emphasize several things. We must remember that The Back to God

Hour is the radio and television ministry of the Christian Reformed Church, and so in a very real way, the radio and television ministry of each local Christian Reformed Church. It broadcasts in eight different languages, has a potential world-wide audience of 2.5 billion, receives 60,000 letters from listeners every year and mails out 5 million pieces of mail annually."

"The Back to God Hour is also dollar efficient. Every day it broadcasts into some countries where missionaries are not allowed and where there are few Bibles and fewer Churches. This is the case in 18 out of 20 countries, where the

Arabic broadcast of The Back to God Hour is beamed. The same holds true for the 1 billion people in Red China."

"It is also a fact" Kersten continues, that The Back to God Hour quota of the Christian Reformed Church raises only about half of the necessary budget. This means that in 1980, over \$2.5 million had to be raised in above-quota gifts. We also know that for every penny that is invested in overseas broadcasting, it means another solid exposure of the gospel."

"It is this work that The Back to God Hour, RACOM and the supporters at the local level,

walk hand in hand as partners in obedience to the command, "Go ye into all the world..."

Kersten also explains that RACOM Associates, Inc. pays the full salary and expenses of the director of the Canadian operations, and not one penny of the funds collected for The Back to God Hour, either through quota or above-quota gifts, goes towards his support or salary.

He is eagerly looking forward to meeting the many faithful supporters of The Back to God Hour across Canada. He is pleased to be a part of a team working out of the Burlington offices.

Fundraising for Third World projects is easier — CRWRC

CRWRC has been incorporated in Canada since 1969. Until May 1, 1980, CRWRC of Canada was ably served by Mr. Peter Zwart, who served as part-time Canadian director. Peter carried on the work of CRWRC in Canada alongside the many demands that a growing business requires of its proprietor.

Since May 1, 1980, CRWRC has had a full time director, Harry Veldstra, very ably assisted by Miss Sandy Van Rijn. On June 16, 1980, CRWRC along with the Council of Christian Reformed Churches in Canada were the first tenants

in the new denominational office in Burlington. All CRWRC activities in Canada are now coordinated through this office.

Canadian donations are receipted and deposited daily. Our large storage room enables us to have on hand an abundant supply of all CRWRC material. Bulletin inserts, Sunday School, Vacation Bible School, Young Peoples and other group material is available to keep everyone informed about the work of CRWRC. Audio-visual programs are stocked and sent out on request to any group

wishing to view them. We also have a number of simulation games for groups of different ages to use. They involve the group in a simulation of various causes of hunger in the Third World.

An important function of the Canadian office is the relationship to the Canadian government and the Alberta government from whom we receive grants. We receive Canadian government grants through the Canadian International Development Agency. These grants are applied to our projects in Third World countries. In Alberta, the Minister of

Culture and Recreation matches one for one the dollars that CRWRC collects in Alberta. This means a lot to our donors in Alberta.

The only restrictions placed on us by these granting agencies of the two governments is that we must use these dollars in developmental work rather than straight relief and that we must account for the dollars spent. These are both reasonable requests and create no problems since CRWRC does development work and has a clear accountability structure as well. We hope that both governments

will continue to provide generously to our work overseas.

It has been an added blessing to now be working along with other agencies of the denomination here in Burlington. It is possible to share experiences that are of mutual concern as well as have a good sounding board for ideas. Our practise of getting together as various staffs on Monday mornings for a short time of devotion, helps set the tone for a harmonious working atmosphere and also to draw on the strength of the Lord to guide us in our work.

This place makes our work go better — Council

When Judy and I began our work for the Council of Christian Reformed Churches in Canada we had one room in the dark and chilly basement of my home. It gave neither of us the space to do our own work. Tele-

phone, typewriter and visitor competed with each other. My work seriously disrupted family life. Telephone and desk gave overtime work. Now we work in light and pleasant surroundings. We have ample

space to receive visitors, to have committee meetings and to work without having to disturb each other.

We enjoy working closely together with Harry and Sandy in the World Relief Office, with

Arend in the office of RACOM — Back to God Hour, and with Rudy in the work of the Board of Publications, Home Missions and World Missions. Our team work reflects the unity of the church in the diversity of its ministries. It reminds us that our work is but a part of that total answer of the church to Jesus' word, "Go ye into all the world . . . teaching them to observe all that I have commanded you."

Already we have begun to do new things, other things, more things. For example, we have begun to talk with Canada-wide representatives of Presbyterian, Mennonite and Baptist Churches. What for? They respect our Reformed teaching, Christian education, educational programs and materials, and our witness in society. We hope to find new ways to talk frankly to Canadian Reformed and Free Reformed representatives about what draws and what divides us. We continue to assist many churches of several denominations in sponsoring refugees.

Our office has also been a

real boon for the work we do with government. Treatment of minorities in Canada, the impact of Canadian government and business on the poorer countries in which they work and invest, and our Government's ways of seeing and moving forward the issues of the day — all of these come under the scrutiny of the Committee for Contact with the Government. Together we try to urge upon officials what God's Word requires of them and us. When the church-appointed committees finish their meetings, their work goes on as our work.

Canadian churches and civil authorities now know that we speak as Christians and churches resident within Canada. We have a place and people needed to monitor trends in public life. We can respond quickly to the need for Christian witness and work. We carry out decisions of Council.

Judy and I are excited to be helpers to our small denomination as it grows into its great task in Canada and the world.

Rev. Arie G. Van Eek

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Postscript to the CJL annual meeting in Edmonton

by Wilma
Binnema-Vander Schaaf

When I report on an event, I rarely go by my own opinion alone. I check with others and try to be sensitive to the "spirit" of the meeting. Often people come to me to express how they feel about an event — something for which I am grateful. In short, maybe due to a lack of confidence, or my sense of journalistic responsibility, or both, I listen to a variety of people who are likely to have different opinions.

My conclusion from the CJL annual meeting was that the speech was very well received and the spirit of the meeting was both celebrative and reflective. I would not hesitate

to say that the majority of attendees felt good about what was said and discussed.

I felt badly that the last sentence of my report on the event had been cut-off in the middle. (Several paragraphs were also missing — maybe due to lack of room.) However, last sentences being what they are — it left me with a feeling that it did not describe the true spirit of what was really happening. It left an impression contrary to what I really meant to say.

The last sentence in my original article read as follows: The meeting ended with an informative discussion, which cleared up some misconceptions and which showed us again that Gerald (Vandezande) excels in dialogue.

Perhaps I should have spelled it out better in the following way: Speeches are often not able to direct themselves to specific questions and misconceptions people may have on a particular subject — in this case, the Constitution. For example, What does patriation mean for certain rights? Why entrench the Charter of Rights, or why not? What is involved in the

debate between Lougheed and Trudeau?

Discussions often have a way of clearing up things that a speech, however informative and inspirational it may have been, does not. Gerald Vandezande, as long as I have known him, has the ability to respond clearly, directly and thoroughly to such questions. At this particular CJL meeting I found this to be as true as ever. Others ex-

pressed this same sentiment.

I would feel that I had done a disservice to the attendees and to my readers if I would have left this unsaid.

The CJL Provincial Affiliate held its organizational meeting on Saturday, January 24, (not 10 as first reported), from 1 p.m. till 3:30 p.m., in Red Deer, at the Christian Reformed Church.

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Interest rates are eroding family farm ownership

High interest rates are eroding family farm ownership according to Elbert van Donkersgoed of Drayton.

Mr. van Donkersgoed said that many family farmers are losing equity in their businesses.

"I've just spent a whole day chairing a meeting of a farm family and their 4 major creditors," van Donkersgoed

said. "It was a classic case of a farm almost free of debt a few years ago but now being eaten up by high interest rates." The meeting won time until April 1, 1981 to find refinancing.

"If this family cannot refinance at significantly lower interest rates that farm is almost certainly doomed," van Donkersgoed said.

Farm bankruptcies have more than doubled in 1980 over 1979 in Ontario, according to the federal department of Consumer and Corporate Affairs.

Mr. van Donkersgoed is Research and Policy Director with the Christian Farmers Federation of Ontario and is the Chairman of the Coalition to Preserve Food Land.

Family

Shrunken and old, like an apple-faced doll,
She sat on the bench watching pigeons and tall,
Towering trees engulfed her with shade,
Like giant, green soldiers at ease on parade.
Quivering hands smoothed away wisps of hair,
Grey strands, thin with years, spider-fine in the air.
Coat shapeless, black, drab, but decent in frame,
With matted fur collar by beast of no name.
'Good-morning, Miss White,' the wind seemed to sway,
'How are you?' the pigeons cooed. Needless to say,
She nodded her head, replied with a smile,
Her hands ever smoothing the fur all the while.
Ah years, they stumble, like jigsaws they fall,
And voices long past, how they fit in and call.
But what are the years? For a moment and we,
Like the wizened Miss White, are eighty and three.
Some children ran by; the sound of the cars;
The paperboy whistling and carrying wars.
Loud over the path the office girls paired,
And giggling askance, they walked and they stared.
She seemed not to note and blue-veined, small hands,
Tucked in the stray hair, smoothing down the lost strands.
The voices were lost, where quick steps had filed,
There rested my mother, my sister, my child.

C. Farenhorst-Praamsma

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Mensenwoorden waren God's woorden!

God heeft gesproken. God heeft zich geopenbaard. En mensen geleid door de Heilige Geest hebben een gedeelte van die openbaring opgeschreven voor de wereldkerk. De kerk heeft gewoonlijk beleden dat het Woord van God betrouwbaar en feilloos was, een echte grond voor ons geloof. De kerk verkondigde dat men God kon houden aan Zijn Woord, en dat de vele beloften die het bevatte omhelsd konden worden. God heeft gesproken. Direct na de zondeval al tot Adam en Eva, en Genesis 3:15 wordt de moederbelofte genoemd.

En de hele Bijbel door horen we God spreken. En zij die de Bijbel geschreven hebben waren er van overtuigd dat hun woord het Woord van God was. Telkens, is het niet ongeveer 125, 140 maal dat het geschreven staat: het Woord van de Here kwam tot . . . en de tijd wordt er ook nog vaak bij genoemd. En het moet steeds weer worden gezegd: de schrijvers van de Heilige Schrift waren er van overtuigd dat zij woorden van God Zelf opschreven. En dat geldt zowel voor het Oude als het Nieuwe Testament. De apostel Petrus verbindt Oud en Nieuw Testament aan elkaar als hij Jesaja 40:8 aan haalt wanneer hij zegt: Alle vlees is als gras, en al zijn heerlijkheid als een bloem in het gras; het gras verdort en de bloem valt af maar het woord des Heren blijft in der eeuwigheid. Dit nu is het woord, dat u als evangelie verkondigd is.

Het woord van God gesproken door Jesaja, de profeet, is hetzelfde als het evangelie dat door Petrus werd verkondigd! Hetzelfde, is het niet geweldig?

U kunt de Bijbel ter hand nemen en dat Boek van God gaan lezen, en u leest het Woord des Heren! U kunt er op aan, en u kunt de Here aan Zijn Woord houden. Laat nooit iemand u dat geloof ontnemen, en zeg nooit: Paulus zegt dit of dat, maar God heeft het in Zijn genade mij anders geleerd. Als u zoiets zoudt zeggen dan plaatst u uzelf boven de Schrift, en dat is een grote zonde. De schrijvers van het woord van God waren er zeker van dat zij het woord des Heren hadden ontvangen en het weergaven. Dat werd mij zo duidelijk toen ik de profetie van Jeremia las.

Jeremia schrijft het neer: het woord des Heren werd in mijn hart als een brandend vuur, opgesloten in mijn gebeente; wel matte ik mij af om het in te houden, maar ik kon het niet. En hij spreekt over dat woord des Heren als een vuur of als een hamer, die een steenrots vermorzelt. Er is kracht in het Woord des Heren, en het is Gods Woord dat Jeremia spreekt. Of u nu al denkt dat het zijn eigen woorden zijn, hij plaatst zijn eigen woorden gewoon op een lijn met de woorden des Heren. Het is immers de Heilige Geest die hem laat spreken, woorden Gods. Hij is immers zelf vol van de grimmigheid des Heren, ik heb mij afgemat om haar in te houden, maar het Woord des Heren luidt: giet haar uit!

Als Jeremia spreekt over de boekrol, waarop hij al de woorden des Heren moet schrijven die de Here tot hem spreken zal over Israel, Juda en andere volkeren, dan staat er van Baruch geschreven dat hij uit Jeremia's mond al de woorden die de Here tot hem gesproken had opschreef op een boekrol. Dit hoofdstuk (36) laat ons duidelijk zien dat Jeremia's woorden God's woorden zijn, er staat zelfs in vers tien: toen las Baruch uit het boek de-woorden-van-Jeremia voor, in het huis des Heren . . . ten aanhoren van al het volk! Jeremia's woorden en des Heren woorden zijn dezelfde woorden, want Jeremia was geïnspireerd door de Heilige Geest! Zijn woorden waren heus Gods woorden daar was hij werkelijk ten volle van overtuigd. En ieder die moeite heeft met de inspiratie van de Heilige Schrift moet nog maar eens aandachtig Jeremia 36 lezen. Ik herinner mij dat prof. Woudstra op een minister's conference in Grand Rapids waar prof. Markus Barth (een zoon van Karl Barth) sprak dit hele hoofdstuk 36 aan de vergadering voorlas. En wij waren van dat lezen onder de indruk, omdat hier duidelijk bleek dat het woord van profeten het woord des Heren was!

En er zijn helaas zoveel professoren in de theologie die de bijbel behandelen als een gewoon boek, en niet geloven dat het zelfgetuigenis van de Schrift waar is, als er b.v. door Petrus wordt gezegd: dit moet gij vooral weten, dat geen profetie der Schrift een eigenmachtige uitlegging toelaat; want nooit is profetie voortgekomen uit de wil van een mens, maar, door de Heilige Geest gedreven, hebben mensen van Godswege gesproken.

De Here Jezus zei eens: Wat nu de opstanding der doden betreft, hebt gij niet gelezen, wat door God tot u gesproken werd, toen Hij zeide: Ik ben de God van Abraham, de God van Izak en de God van Jakob? God sprak dus in Exodus 3:6! Het zijn woorden door Mozes geschreven, maar het waren toch echt woorden van de Here, de God des Verbonds!

Zo is de hele Bijbel geïnspireerd door de Heilige Geest, het Woord van onze God!

J. VanHarmelen

Inkomstenbelasting: Wanneer het begonnen is in Canada

door Marcus Van Steen

(Canadian Scene) — De Canadezen zien inkomstenbelasting als een permanente en onvoorkeerbare zaak. Toch is het niet altijd zo geweest. Gedurende de eerste veertig jaar van de Canadese Confederatie werd de Canadese schatkist gevuld met de gelden die verkregen werden uit de belasting die geheven werd op ingevoerde artikelen. Dat was genoeg voor Ottawa, en bovendien hielp het Canada's eigen industrie op de been. Als er grotere bedragen nodig waren, zoals bijvoorbeeld voor het bouwen van een spoorweg of een kanaal, dan wendde de Canadese Regering zich eenvoudig tot Engelse geldschietters die altijd bereid gevonden worden geld te lenen tegen rente percentages die wij thans fantastisch laag vinden.

De Eerste Wereldoorlog maakte aan dit alles echter een einde. In 1916 werd het duidelijk dat Engeland Canada niet meer kon helpen, omdat het financieel de handen vol had aan de oorlog. Canada moest toen

dus haar eigen boontjes doppen.

In 1915 deed Canada voor het eerst een beroep op haar eigen inwoners. Er werd een lening van \$100 miljoen uitgeschreven en dat werd in de volgende jaren herhaald. Tegen 1919 had Ottawa meer dan \$2 biljoen geleend van het Canadese publiek. Maar dat is slechts een deel van het hele verhaal.

In 1916 werd de Business Profits Tax ingevoerd, omdat de Regering wat van de room van de grote bedrijfswinsten wilde hebben. En in 1917 kwam de federale regering op de proppen met Canada's eerste Personal and Corporation Income Tax. Tot die tijd werd het aan de provinciale regeringen overgelaten zulke directe belastingen te heffen. De provinciale regeringen kunnen echter geen indirecte belastingen heffen. Een voorbeeld hiervan is het recente geval waarbij Saskatchewan een belasting wilde heffen op gewonnen potas, maar dat kon niet doorgaan omdat de belasting niet geheven kon worden van de mensen die er uiteindelijk

voor zouden moeten betalen. In de oorlog bestonden echter zulke consideraties niet.

De nieuwe wet van 1917 werd The Dominion Income War Tax genoemd en werd beschouwd als een tijdelijke maatregel. De wet is echter blijven bestaan en vormt thans een belangrijke bron van inkomsten voor de regering.

In 1917 werd inkomstenbelasting betaald door ongetrouwden die meer dan \$1.500 verdienden en getrouwden die meer dan \$3.000 verdienden. De belasting bedroeg toen tussen de 3 en 5 procent. In de twintiger en dertiger jaren bleef de belasting betrekkelijk laag, maar gedurende de Tweede Wereldoorlog steeg het niveau drastisch. Sinds die tijd zijn ook de provinciale regeringen begonnen met de heffing van persoonlijke en bedrijfsbelasting.

Canada's eerste inkomstenwet werd op 18 januari 1917 van kracht, en dat is een belangrijke datum, hoewel weinig Canadezen geïnteresseerd zullen zijn de 18 de januari tot een feestdag te verklaren.

Hervormden en kernwapens

Kerkinformatie— De hervormde synode heeft besloten een pastorale brief naar haar gemeenten te sturen, waarin zij deze oproept met haar niet alleen het gebruik maar ook het bezit van kernwapens af te wijzen.

„Wij menen,” zo staat er, „dit betreffend op onze verantwoordelijkheid in onze eigen samenleving, dat als Nederland vrij wordt gemaakt van kernwapens, dit een ondubbelzinnige stap zal zijn. Wij roepen op tot steun aan dit voorstel.”

De hervormden namen met 39 tegen 13 stemmen het besluit om deze brief, vergezeld van een uitvoerige toelichting, te doen uitgaan. Hij is inmiddels na een „inhoudelijke en journalistieke toetsing” op grond van de in de synode gehouden discussie, aan de gemeenten toegezonden.

In 1962 wees de synode het gebruik van kernwapens af. In de brief wordt vastgesteld, „dat de weg die in werkelijkheid is gegaan, namelijk de weg van tegelijk onderhandelen en verder bewapenen, vooral heeft geleid tot heilloze vermeerdering van de bewapening. Daarom achten wij”, aldus de brief, „het nu noodzakelijk om te pleiten voor een benadering waarbij het onderhandelen gepaard gaat met stappen die alvast op de weg van ontwapening worden gezet. Nu het niet mogelijk is gebleken via meerzijdige afspraken tot zulke stappen te komen, dienen zij eenzijdig te worden gezet. Zij dienen ondubbelzinnig te zijn in hun intentie. Zij dienen niet

alleen een richting te wijzen, maar ook te getuigen van de bereidheid om zelf in deze richting te gaan.”

De weg die nu gegaan moet worden is een onbekende weg, aldus de brief, maar de huidige weg van verdere uitbouw en vervolmaking van de kernbewapening biedt geen uitzicht „Vrijheid van godsdienst en vrijheid van meningsuiting zij wezenlijke verworvenheden van onze samenleving waarvoor wij dankbaar zijn. Maar belijdend mogen wij zeggen: wij kunnen leven met onze Heer, desnoods ondanks het politieke systeem. In geen geval rechtvaardigt de bescherming van onze vrijheden dat wij onze veiligheid baseren

op de mogelijke vernietiging van al wat ons en onze tegenstanders lief is en op de aandrang van de schepping.”

In het begin van de brief wordt gezegd dat deze is geschreven vanuit de overtuiging dat de huidige bewapeningswedloop onze geloofsgehoorzaamheid op de proef stelt en dat de kerk niet kan zwijgen. De brief markeert het einde van een intensieve discussie, die overal in de hervormde kerk is gevoerd op grond van de Handreiking inzake kernwapens, het zogenaamde „blauwe boekje,” dat in tienduizenden exemplaren zijn weg naar gemeenten en gespreksgroepen vond.

PERSOVERZICHT

by Carl D. Tuyt

• Een boze lezer in Edmonton beschuldigde me van schandelijk oneerbiedigheid ten opzichte van Trudeau omdat ik hem gewoonlijk als Zijne Majesteit betitelde. Die lezer konkludeerde ook uit mijn schrijven dat ik het altijd met onze prime-minister oneens was. In antwoord daarop mag ik misschien eerst wel even opmerken dat die konklusie geheel onjuist is, en wat betreft mijn betiteling van Trudeau als „Zijne Majesteit” wil ik u even vertellen dat ik een brief aan hem heb geschreven en beleefd mijn zonde heb bekend. In die brief heb ik beloofd dat ik de betiteling niet meer zou herhalen totdat ik zijn

antwoord heb ontvangen. Intussen moet ik wel bekennen dat er wat de politiek betreft er inderdaad wel een heel stuk oneerbiedigheid in mij zit. Maar komaan nou mensen er kan toch zeker nog wel een grapje af. Het mag wel vermeld worden dat Trudeau in Afrika werd aangesproken met de titel „uwe verheven persoonlijkheid.” Toen de vergezellende journalisten daar met hem over spraken antwoordde de prime minister in een joviale buit Dat het wel eens goed was voor de heren van de pers om eraan herinnerd te worden hoe verheven zijn persoonlijkheid eigenlijk wel was. We hoeven niet altijd zo plechtig te wezen.

De conferentie in Madrid en de etnische pers

door Dr. J.M. Kirschbaum

(Canadian Scene) — De Review Conference on Security and Co-operation die in november in Madrid werd geopend had een nogal onzeker begin en twijfel of de conferentie wel doorgang zou vinden hing als het zwaard van Damocles over de Palacio de Congress. Gedurende negen weken hadden de gedelegeerden van de 35 landen die het Accoord van Helsinki hadden ondertekend geprobeerd een agenda samen te stellen, maar dat was niet gelukt omdat de Sovjet Unie en de Oost Europese Staten wilden voorkomen dat er een diepgaande discussie zou komen over hun schendingen van de rechten van de mens en de invasie van Afghanistan.

Voor de westelijke landen, met inbegrip van Canada, was dit een hoeksteen van de Helsinki Final Act, en deze zaken dienden dus besproken te worden voordat men zich kon bepalen tot 'Security and Co-operation.' Toen tenslotte 12 november de plenaire vergadering bijeengeroepen werd, stonden de westelijke gedelegeerden een voor een op om hun veroordeling uit te spreken over de schendingen van de rechten van de mens door het Sovjet blok en over de invasie van Afghanistan. De leider van de delegatie van de V.S. gaf een opsomming van de waargenomen schendingen van de menselijke rechten en zei dat de invasie van Afghanistan een donkere schaduw had geworpen over de relaties tussen Oost en West, waaraan geen vergadering, geen verklaring, maar alleen het terugtrekken van de Sovjet troepen een eind kon brengen. Een groot aantal neutrale en onafhankelijke landen veroordeelden, in soortgelijke termen, het falen van de Sovjet Unie om de bepalingen van het Verdrag van Helsinki na te komen, de invasie van Afghanistan en de voortdurende onderdrukking van dissidenten in Oost Europese landen.

In naam van Canada, waar vele etnische groepen ernstig bezorgd zijn over schendingen van de menselijke rechten in het land van hun afkomst, zei de Secretary of State Mark MacGuigan: „Ik moet met grote droefheid vaststellen dat sinds het Verdrag van Helsinki, mensen lastig gevallen zijn, gearresteerd zijn, veroordeeld zijn, gevangen gezet zijn, enkel en alleen omdat zij stonden op hun rechten die hun verzekerd waren in het Verdrag. Deze vervolging is noodzakelijkerwijs een belangrijke reden voor de ontwrichting van de verstandhouding tussen Oost en West . . .” Hij stelde voor een vergadering op hoog niveau te beleggen om protectie van de rechten van de mens verder te bespreken en hij was omver-

murwbaar wat de invasie van Afghanistan betreft.

Sprekers van Sovjet satelliet landen, vooral die uit Tsjechoslowakije en Oost Duitsland probeerden de conferentie er van te overtuigen dat Afghanistan niets te maken heeft met Madrid en dat censuur van menselijke rechten interventie in binnenlandse aangelegenheden betekende en de belangrijkste Sovjet gedelegeerde Leonid Ilyichev waarschuwde er tegen de conferentie niet in een propaganda forum of een woordelijk stierengevecht te veranderen. Maar dit alles veranderde niets in de veroordeling van de Sovjet Unie en de regeringen van Oost Europa.

Van het begin af waren officieuze gedelegeerden uit door de Sovjet Unie onderdrukte landen aanwezig: Oekraïense en Russische dissidenten, vertegenwoordigers van uitgeweken organisaties uit de Baltische landen, de Oekraïne, Polen, Slowakije, Hongarije de Tsjechische Socialistische Republiek en Boelgarije, de in de V.S. gevestigde Helsinki Watch Committee, de AdHoc Helsinki Committee, een West Duitse organisatie die zich bezig houdt met Menselijke Rechten, A.B.N., enz. Deze officieuze vertegenwoordigers hielden vergaderingen in de hotels, demonstreerden op straat, hielden pers conferenties, deelden pamfletten uit en probeerden de pers te bewegen in grotere mate aan te dringen op de protectie van de menselijke rechten van de mens, zoals die gegarandeerd zijn in het Verdrag van Helsinki.

Voor het eerst was er onder de geaccrediteerde journalisten een afgevaardigde van de etnische pers in Canada. Geen enkel ander land, met uitzondering van de Verenigde Staten, heeft zo veel etnische groepen die zo'n diepe belangstelling hebben voor de implementatie van de zg. Helsinki Accords.

De Canadese delegatie was zich bewust van deze belangstelling ten gevolge van de behandeling van deze kwestie door een sub-commissie, waarbij een groot aantal etnische groepen en de Canadian Ethnic Press Federation hun bezorgdheid hadden uitgesproken over de schendingen van de menselijke rechten die hun gewaarborgd waren door de landen die het Verdrag van Helsinki hadden getekend. De Conferentie in Madrid en de resultaten van de conferentie zijn voor de etnische pers van groot belang, niet alleen in het begin stadium, maar voortdurend.

Toen de kans op een voor allen aanvaardbare agenda verkeken leek kwamen op het laatste nippertje de buitenlandse ministers van Oostenrijk, Zweden, Joegoslavië en andere neutrale landen met

een agenda voorstel dat tenslotte door Oost en West werd geaccepteerd, en zo was het voortduren van de conferentie toch nog verzekerd. Dat betekende tevens dat het review debat gehouden wordt — en dat duurt wel zes weken — met inbegrip van een openbaar debat. Men hoopt op 11 februari a.s. met het debat klaar te komen. Het ziet er naar uit dat een volledige en systematische beoordeling van de implementatie van het verdrag, de Sovjet invasie van Afghanistan en de schendingen van de

menselijke rechten door Marxistische regeringen in Oost Europa gegarandeerd is.

De etnische pers moet de schendingen van de menselijke rechten aan de kaak blijven stellen. De strijd voor vrijheid en menselijke rechten heeft de steun nodig van alle vrije naties. Hoe goed het ook mag gaan met de Conferentie van Madrid en hoe goed het eindresultaat op 5 maart 1981 ook mag lijken, de regeringen van de Sovjet Unie en haar satelliet landen zullen hun oppresieve methoden zeker niet wijzigen zonder de

voortdurende aandacht en druk van de wereld opinie.

Het zou naïef zijn te veel te verwachten van deze conferentie. Op het ogenblik verschaft Madrid alleen nog maar een forum voor de veroordeling van de schendingen van de menselijke rechten en een debat over de beloften die alle deelnemende landen in Helsinki hebben gedaan in 1975 en waarmee ook de Sovjets en hun satellieten het volkomen eens waren. Zij hebben zich niet aan hun beloften gehouden.

Onder Ons

Van een gedenkraam en een Pottenbakker

door John Van Ast

Onlangs toen ik door de hoofdstraat van een plaatsje in Ontario liep, viel mijn oog op een prachtig gebrandschilderd gedenkraam van de Presbyterian Kerk. Hoewel het was uitgevoerd in prachtige kleuren was het vooral een zin op dat raam, dat mijn aandacht vroeg: „Come in to Worship, Go out to serve” Kom in om God te aanbidden en ga uit om te dienen.

„Come in to worship, go out to serve.” Hoe lang zou het daar gestaan hebben, tien, twintig, dertig jaar, misschien wel langer? Maar hoe lang het daar gestaan had was niet van betekenis, het stond er nu 6 januari 1981.

Het liet me niet los, is dit de belofte, is dit mijn belofte, is dit de belofte van de Kerk van Christus: Kom in om te aanbidden ga uit om te dienen. Ziet u, met dat eerste valt het nog wel mee, dat gaan we ook dit jaar weer doen, zoals we zovele jaren gedaan hebben. Maar dat tweede gedeelte, hoe staat het daar mee? Hoe hebben we het gedaan in ons leven en hoe zullen we het nu doen in het jaar dat voor ons ligt? Was het om deze reden, dat deze zin bij de aanvang van het nieuwe jaar me zo trof. Heb ik gediend in jaren die voorbij gingen en ben ik van plan om Hem dit jaar te dienen? En als ik het gedaan heb, hoe heb ik het gedaan en als ik dit jaar zal dienen, hoe zal ik het doen?

Toen ik in de komende dagen daarover nadacht schoot me een verhaal binnen, dat ik enige jaren geleden gehoord had. Iets wat geheel op zichzelf stond, maar nu ineens begreep ik een bevestiging was, een „onderstreping” was van wat ik op het gedenkraam las.

Het verhaal speelt zich af in een studio van een pottenbakker, waar een bezoeker vol aandacht het werk van de kunstenaar gadeslaat. Hij weet eigenlijk niet waar hij zijn

aandacht ten volle aan moet bepalen. Is het de vaardigheid van de kunstenaar, is het de vorm die het stuk klei daar op het potterswiel gaat aannemen of zijn het de vele voorwerpen van potten en vazen die klaar staan om straks in de oven gezet te worden?

Och, hij zou het allemaal wel tegelijk in zijn geheugen op willen nemen. Er is zo veel te zien hier in deze studio. Maar wat hij ook ziet en wat hij ook opmerkt, zijn oog valt steeds meer op de pottenbakker in actie. Wat een kennis, maar bovenal wat een geduld moet deze man hebben. Het potterswiel blijft maar doordraaien en het ruwe stuk klei dat enige ogenblikken geleden geen gedaante of vorm had, begint nu langzamerhand vorm aan te nemen. En al die tijd gaan de handen heel zorgvuldig over de te vormen vaas. En als de bezoeker dacht dat de vaas nu toch eindelijk wel klaar zal zijn, blijft het wiel maar draaien en de kunstenaar gaat nog maar steeds door om de vaas nog mooier te maken.

Maar dan opeens stopt het potterswiel, de potter neemt zijn handen van de bijna voltooide vaas, neemt een mes uit zijn zak en met een forse beweging snijdt zijn rechter pink af. „Waarom doe je dat,” roept zijn vriend en ontzetting uit. „Omdat,” zegt de kunstenaar kalm, „mijn pink in de weg zat, ik kon die vaas niet afmaken of mijn pink moest er af.” „Maar,” zegt zijn vriend „Doet dat geen pijn.” „Natuurlijk doet dat pijn,” antwoordt de Kunstenaar. „Maar het was het allemaal waard om de vaas te vormen, zoals ik het wilde.”

Misschien is dit verhaal in werkelijkheid nooit gebeurd, misschien was het beeldspraak, maar wat een symboliek zit hierin. De potter gaf zijn pink om te kunnen volbrengen waar mee hij begonnen was. Het ruwe stuk klei moest een vaas worden zoals hij er nog nooit tevoren een

gevormd had. Hij had er alles voor over om dit te bereiken.

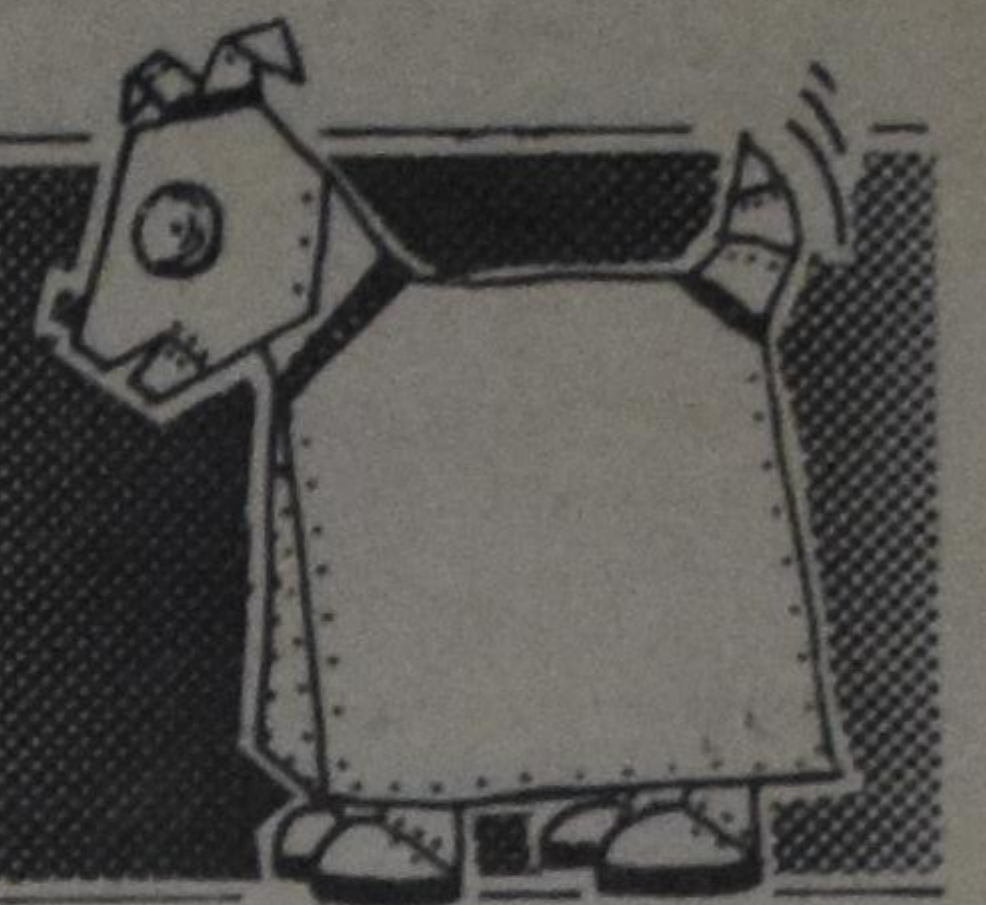
Maar ook hoe treffend is deze symboliek in verband met dat „Come in to worship, go out to serve.” Hebben wij er alles voor over om dit te doen. Misschien iets opgeven wat ons erg lief en dierbaar is, iets wegnemen, iets uit ons leven verwijderen, wat tussen God en ons staat, zoals de pink in de weg stond van de pottenbakker.

We hoeven misschien helemaal niet zo ver te gaan om onze pink af te snijden het kan iets heel eenvoudigs zijn, iets opgeven van ons zelf om een andere te helpen, in een tijd waarin zo veel gehoord wordt: „Ik heb geen tijd en ik kom tijd te kort,” kan tijd geven voor God, tijd geven voor onze naaste een begin zijn om bereid te zijn om die pink te verwijderen. Misschien is die pink trots of hoogmoed of eigenwijsheid. Het zal niet altijd gemakkelijk zijn, maar het moet, ook al bloedt het, ook al doet het pijn.

Jezus gebruikt ook vaak beeldspraak en Hij gaat nog een stap verder als Hij zegt: Als uw voet of uw oog u hindert om het Koninkrijk Gods in te gaan, neem het weg, verwijder het. O, dat is nog meer dan een pink misschien doet het zelfs nog wel meer pijn en neemt het nog meer bloed. Maar het kan nooit zoveel pijn en zoveel bloed kosten als het Jezus deed. Hij gaf meer dan een pink en een voet en een oog. Hij gaf Zijn leven om te betalen voor onze zonden, voor de „Pink” die tussen God en ons stond. Jezus heeft niet in „beeldspraak” maar in zuivere werkelijkheid die zin uit het gedenkraam volbracht. Hij kwam om de Vader te aanbidden Hij ging en Hij kwam om te dienen. „Come in to worship, Go out to serve. God help mij, als ik u wil dienen, En wilt Gij bij mij staan, En helpen om maar weg te nemen Wat tussen u en mij mocht staan.

Canis, the Robot

Part 5



by Lloyd Rang

Chapter V Farewell Canis

From the moment that Miss Hellinga announced her objection to Canis being in the room until the recess bell, William had built a feeling of anxiety but now, as he faced her, that feeling turned to dread.

"Now, William," began Miss Hellinga, "I warned you about having that . . . that thing in the school. I'm afraid you must be punished and you must pay for a new textbook. I am also asking you to dismantle your so-called invention as soon as possible. Now what was it you wanted to say?"

"What I wanted to say," began William in one breath, "was that the closet you had me put Can into has the school track shoes in it, and if we don't hurry, they'll be torn to pieces!"

The teacher didn't say a word but rushed straight to the closet and opened it. What she saw made her utter a flood of incomprehensible words. Can was in the midst of a pile of ripped, torn, and generally mutilated track shoes. Also included in the semi-destroyed closet was a fallen shelf, under which Can was now pinned.

Miss Hellinga, after her screaming subsided, began in a shaky voice, "This is no longer a matter for us to handle, I'm phoning the police to exterminate this thing."

"No, Miss Hellinga, no!" began William, but to no avail. She had reached the phone and was already dialing the number of the police. In her anxiety she forgot to notify the principal who, behind the door of his office, was not aware of what was going on.

William quickly decided that it was in Can's best interest to leave the school quickly, so he raised the shelf from Can in order to set him free.

"Run Canis, run! Go!" shouted William. "Hurry up! Go!"

After eyeing his master for just a second Canis departed at top speed in the direction of the school parking lot. As he went down the ramp, he saw Eric coming toward him.

"Hey, Can! What are you doing? Come back here!"

The robot, however, had ideas of his own. He increased his speed and made his way down the road, heading straight for the richest district of town.

The police, meanwhile, had pulled up to the front of the school and were now proceeding up the steps towards Miss

Hellinga, William, and also Eric, who were all standing rather stupefied as they watched Can speed down the street.

"Ahem, lady," asked the elder police officer, "you called about something, I suppose?"

"Yes, I was the one who called about a mad robot dog," replied the teacher pointing in the direction of the fleeing Canis. Meanwhile, the second policeman was at his associate's side. "Charley," he began, "is this the person who...?"

"Yes, that is she."

"Don't you think we'd better get an ambulance down here, or something?" whispered the other officer.

"Why should we?"

"Robot dog, harumph!" grumbled the other. "She's in need of psychiatric help, that's what. Teaching must be a lousy job."

William took one step forward. Quite at his leisure, in order to give Can a good head start, he began to explain how he had built Canis and how he had hit a fuse in his head. Then he explained that Can meant so much to him and, please, not to harm him.

The older police officer shrugged his shoulders and looked questioningly at his partner. Then he ordered the two boys to get into the cruiser.

Can meanwhile had picked up a very unusual scent, one he had never before come across, yet it seemed somehow familiar. He sped up as the scent became stronger and sensed that the creature was ahead of him, around the corner of the street. Then he made a sharp turn and found himself staring into the eyes of the ugliest animal his man-made mind could ever dream of.

It stood on four legs, had its nose up in the air, was almost entirely covered in white hair, and had an odour about it that was so sweet that Can felt mechanical indigestion coming on. What he was looking at, was a much refined, dignified, and pampered French poodle.

Daintily it skipped along beside its equally snobbish owner. Since he was unable to stand the sight of such a stuck-up pair, Can began to yap and bark at them.

When this had no effect on the pair, Can gave up and then resumed his journey that he had all but forgotten. The delay, however, had cost him a good deal of time and, as he began to turn away, the police cruiser rounded the corner with its siren blaring. This activated Can's Red Alert system which

now sent him tearing along the walk at the fastest speed his motors could muster. He raised his siren and set it howling.

Inside the patrol car William tried to explain Can's irrational behaviour. He said that he must have broken a spring in Can's head and that the result had been the over-tightening of his jaw and subsequent destruction of some of his circuits.

Eric, however, didn't enjoy listening to his friends conversation as he was visibly angry at William and his invention for spoiling the track meet.

Unexpectedly the patrol car stopped abruptly. Both police officers jumped out and began running in the direction Can had taken.

"What happened, Eric?" asked William.

"Canis took off in the direction of that mansion and . . ."

"After him!" shouted William. "Let's go."

The two boys piled out of the car and made for the big house.

Canis, his siren blaring, rushed towards what he perceived to be a serious situation. A man was descending from a drain pipe on the corner of the house, a sack slung over his shoulder.

Canis must have sensed that the bag contained valuables that the man had taken from the upper floors of the house, for he reacted instantly and rushed up on the unknowing thief. Suddenly, the man noticed the robot dog bearing down on him and throwing down his bag, he dashed toward the rear of the house. Because he looked back over his shoulder, he did not see where he was headed. Before he knew it he had plunged headlong into the mansion's

pool and Canis, unable to apply his brakes in time, fell in with him.

At first Canis sensed nothing, water began to seep into his circuits as he sank lower and lower into the depths of the water. Then his power was cut off and he sensed nothing anymore. . . .

★ ★ ★

The next day, a very sad and dejected William sat at the poolside, looking down at Can below. Soon he was joined by Eric who, although moved by William's grief, was smiling happily and waving a white envelope that he held high.

"William," began Eric rather testily.

"I know, you're sorry for me but you're glad he's gone, right?" grumbled William.

"No, no, not that, but I've something important for you with the compliments of the police chief." With that he handed William the envelope. The latter opened it and observed the contents carefully. Then he gave a jubilant whoop.

"What's up?" asked Eric.

"It's only the most fantastic thing that ever happened to me. It's a cheque for capturing that thief. He was wanted all over Ontario. Hey, Eric, now I can afford to rebuild Can," William shouted joyously. "I've got to get home."

"But what about Canis?" asked Eric. "When do you get him out?"

"Got to get some rope and stuff. But first I want to show this to everybody."

With that the two boys raced off into the direction of William's home.

And down on the bottom of the pool it seemed as if a smile passed over Can's mechanical face.

— The End —

Would you like to read more about the adventures of
Canis, the Robot, as told by Lloyd Rang?
Send in this coupon to
Calvinist Contact,
to let us know.



Please give us more of Canis ☐
We would like to read other stories ☐
by Lloyd Rang

Grace

We sang together through the streets,
On summer sandals — sunburned feet,
My child and I. I held her hand,
And now and then the finger band,
Would tighten fast. A smile would creep
Upon us unawares — but deep.

Yet yesterday she played upon
The open road, beside our lawn.
Six other children sang. They threw
Obscenities in red and blue.
She deftly caught them. Dual psalm

Falsetto sounded — empty palm.

But who am I to weep and curse?
Perhaps God does but reimburse
The rainbow idols that I caught.
My hands off-tune with music bought
At dissonance. My child and I,
Doomed without harmony, to die.

But through the discord of this place,
Pierced hands sing out.

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BIRTHS

BULTHUIS: With thanks to our covenant God, we announce the birth of ERIC PETER AREND, on January 19, 1981. A brother for Adele and Steven; grateful parents are Peter and Maria.
43 Stewart St., Grimsby, ON

DEMERS: In God's wonderful ways, he has entrusted us with a healthy baby;

BASJA CORNELIA

and we are very grateful.
January 10, 1981
Martin, Tineke and Thea
Kitchener, ON

MARCUS: Praise God! He has blessed our family with the addition of healthy twin boys, born December 30, 1980. We have named them JARED VAIL and PAUL ALAN. They have been eagerly welcomed by big brother Scott. Happy grandparents are Mr. and Mrs. T. Marcus, Maranatha Homes, Burlington, ON and Mr. and Mrs. T. Pasma, Springfield, ON.
Hugo and Sally Marcus
438 Forest Ave., Orillia, ON L3V 4A1

RENEMA: With joy and thankfulness to our God, Andy and Ann announce the birth of their daughter, ANGELA LOUISE, born on January 2, 1981, weighing 8 lbs. 7½ oz. She is a little sister for Yvonne, Tracie and Wilma. 13th grandchild for both Mr. and Mrs. R. Renema, Duncan, BC and Mr. and Mrs. K. Hoekstra, Richmond, BC.
1051 Wharnccliffe, Duncan, BC V9L 2K6.

SIEDERS: Kurt and Darlene (nee Jansen), praise the Lord for the safe arrival of their son, KOERT (KURT) JEREMY, 7 lbs. 4oz., on January 10, 1981. A brother for Chris. 1st grandchild for Mr. and Mrs. P. Jansen, 14th grandchild for Mr. and Mrs. K. Sieders, Sr.
2128 Harris Cres., Apt. #3,
Burlington, ON L7R 1G3

ANNIVERSARIES

1951 February 9 1981
Lutten Strathroy
With joy and thanksgiving to our Lord, we wish to announce the 30th Wedding Anniversary of our dear parents and grandparents,
RALPH and JANE BALLAST
(nee Welleweerd)

"I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit" (John 15:5a).
May the Lord continue to bless them and keep them in his care. With love and congratulations,
Clara, Paul, Michael — London
Vivian, John, Timothy — Burlington
Sylvia, Martin — Forest
John
Home address: R.R.#1, Denfield,
ON N0M 1P0

With thankfulness to the Lord, we the children of,

MARINUS and TINA FAASSE

wish to announce that on February 5, 1981, it is 45 years ago that they were joined in marriage. Congratulations from:
Abra & Wim Masfenbroek
Riek & Harm Veldman; Tina, Albert, Marinus
John & Ada Faasse; Mark, Peter Mark & Carol Faasse; Erica, Paul
Home address: 1087 London Rd.,
Sarnia, ON N7S 1P2.

ANNIVERSARIES

1931 February 6 1981
On February 6, the Lord willing, we hope to celebrate with our parents and grandparents,

TED and MARGARET HEIDA
(nee Veldstra)

their 50th Wedding Anniversary. We praise God with them for his loving care all these years of their lives. Their constant love and devotion as parents is valued beyond words by their 12 children. May God grant many more blessed years together. Their children:

Clarence & Trix Heida — Mitchell, ON

Fred & Yitty Leenstra — Smithville, ON

Jim & Elsie Heida — Jordan, ON

Klaas & Tina De Groot — Hamilton, ON

Jack & Henny Heida — St. Anns, ON

Richard & Jean Heida — Vineland, ON

Peter & Bonnie Buma — Fruitland, ON

Ted & Lucy Heida — Hamilton, ON

Brian & Susan Pierce — Winona, ON

Fred & Sally Cutting — Ancaster, ON

Bob & Jane Heida — Wainfleet, ON

Margaret Heida — Smithville, ON

Personal congratulations are welcomed at an open house, Saturday, February 7, 2 - 4 p.m. in the fellowship hall of the Smithville Chr. Ref. Church, Canboro St.
Home address: R.R.#3, Smithville, ON

1936 February 5 1981
Maasland, Victoria, BC
Holland BC
With joy and thankfulness to the Lord, we hope to celebrate with our parents and grandparents,

DIRECK and JOHANNAH POOT
(nee Vanderbyle)

their 45th Wedding Anniversary.

"For thou, O Lord, art my hope, my trust, O Lord from my youth."

Our prayer, Dad and Mom, is that through God's grace he will continue to bless you with good health and happiness together. Love and congratulations:

Nelly NunesVas; Connie, Robert, Guy — Victoria, BC

Edith Homan; Margaret & Fred Oldach, Monica & Steve, Theresa & Stan, Sylvia, Ronald, Andrea — Stratford, ON

Dick Poot — Trenton, ON

Jack & Anneke Poot; Annette, Jack, Tanya — Georgetown, ON

JoAnn & Terry Hebdon; Charlene, Debbie, Jacqueline — Victoria, BC

Mary Ann & Abel Frankruyter; Carolyn, Mark, Kimberly — Stratford, ON

Gary & Lynn Poot; Colleen — Balinabad, ON

Wilhelmina & Bob Andrews; Robert, Mathew, Michael — Acton, ON

Elizabeth & Sye Vandermeer; Christine, Jack, Jeffrey — Acton, ON

Cora & John Braun; Christian, Jason — Victoria, BC

Trudy Poot (nee Dryfhout); Leona, Richard, Cherie, Dwayne — Georgetown, ON

Ron Homan — Edmonton, AB

Home address: 698 Coleos Pl., Victoria, BC V8Z 6G7

OPEN HOUSE

1957 Chatham, ON 1980
All colleagues, former students, parents and friends are invited to an Open House for

BETTY NIEUWSTRATEN

on the occasion of her retirement after many years of faithful service in teaching.

Open House on Thursday, February 5, 1981 from 7:30 - 9:00 p.m. at the Calvin Christian Elementary School, 72 Tissiman Ave., Chatham, ON

Advertising in C.C. works!

ANNIVERSARIES

1956 February 3 1981
Oshawa Salmon Arm
We give praise to our God as we announce the 25th Anniversary of our parents,

(REV.) PETER and RUTH SLUYS
(nee Curtis)

We thank you for the love and care you have shown through the years. May the Lord continue to strengthen and guide you in your life together.

Congratulations, Mom and Dad, With love from,

Tina & Fred Shrimmer — Coquitlam, BC

Kathi & Hector Hellinga — Neerlandia, AB

Bert — Dordt College, Sioux Center, IA

Ted — at home

Alice — at home

Elizabeth — at home

Home address: R.R.#3, Salmon Arm, BC V0E 2T0

OBITUARIES

Onverwachts werd uit onze familiekring weggenomen onze geliefde broer, zwager en oom

SEIK W. POSTMA

geliefde man van Cornelia H. Tacoma.

Franecker, 30 december 1980.

„Zalig zijn de doden die in de Here sterven."

Anna de Jager-Postma — Wommels

Feike & Hiltje Postma — Tzum

Siebe & Hendrika Postma — Heerhugowaard

Tsjet & Douwe Buwalda-Postma — Lindsay, ON, Can.

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Camp KE-MON-OYA,

a Christian Boys' and Girls' camp, has staff openings for:
Cabin counsellors, 18 and older, July and/or August.
Activity counsellors, (swimming, sailing, nature, arts and craft camp craft) 18 and older, July and/or August.
Nurse or R.N.A July and/or August, or for one 12 day session.

If you feel called to spend a summer sharing the gospel with children, please write to:

Camp KE-MON-OYA, Box 124, Unionville, ON L3R 2L8,
or call collect: 1-416-297-2398

AACS / Institute for Christian Studies

is seeking a person as

Director of Development

Responsibilities: financial development including annual gift program, planned giving and fundraising for special programs; promotion of AACS/Institute within and beyond our supporting community.
Qualifications: good communication skills, financial awareness, dedication to Christian higher education.

Send inquiries to:

Dr. R. VanderVennen, Exec. Dir.
AACS, 229 College Street, Toronto, ON M5T 1R4
(416) 979-2331

HELP WANTED

Summer Camping Opportunity



THE SCOTT MISSION CAMP* offers disadvantaged children and youth of the inner city a Christian, wholesome and happy camping experience in the Caledon hills approximately forty miles from Toronto. Owned and operated by The Scott Mission, (a non-denominational, charitable organization) the camp provides a physically challenging and spiritually rewarding programme of group games, campcraft, swimming, Bible study, horseback riding, canoeing, and nature encounter in a variety of out-door settings.

Campers whose environment or social background has suffered disruptive influences receive support and guidance from a group of committed, loving, young adults who serve as counsellors and programme specialists. Skilled and mature leaders are required for each of the above areas as well as for counselling, swimming instruction, hiking, and archery. All positions offer some remuneration which is scaled to the applicant's experience and skill.

If you are interested in sharing an exciting, learning, serving summer please contact:

Earl Ambrose, Director,
The Scott Mission (phone: 924-4437)
502 Spadina Ave., Toronto, ON M5S 2H1.

*Accredited by the Ontario Camping Association and Christian Camping Int'l.

WANTED: Married couple for a mixed farm in southern Alberta, year-round. **KLOK BROTHERS**, P.O. Box 29, Burdett, Alberta T0K 0J0. Phone: (403) 833-2152.

DUTYMAN, MECHANIC needed for Chrysler dealership in the beautiful Bulkley Valley of Central BC. Clean environment, centre of hunting, fishing, snowmobiling, skiing, and hiking. Top wages and benefits. Good working conditions.

For more information contact:
Service manager,
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Box 188, Smithers, BC V0J 2N0.
Phone: (604) 847-2332

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Ambitious Young Man.

Required for Nursery and Greenhouse work. Duties include Shipping, Truck Driving, Assisting in Production. Good salary, excellent future. Some experience preferred.

Send resume to:

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Clinton, ON
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BROILER QUOTA, 20,000 plus class 2 roaster A quota. 12, 120 basic layer quota, 13,000. 70,000 annual pullet production, 50 acres, modern 4,000 sq. ft. home, with built-in pool, second home, modern barns. Scenic property. F480.

244 ACRES, 150 workable, Teeswater loam, well-drained, 100 acres bush, house, barn, drill-well, silo, \$250,000. F559.

237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton. F721.

753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area. F699.

703 ACRES, 643 workable, 3 beef barns, 3 houses. F655.

BASIC LAYER QUOTA 14,400, 2 barns, 7 bedroom home, 100 acres — 97 workable. Near Londesboro F727.

BEEF BARN, brick home, 100 acres. Near Londesboro. F701.

50 SOW FARROW-TO-FINISH, modern barn, 187 acres, 175 workable, 3 bedroom home, 10-1/8% mortgage. F735.

100 ACRES, 80 workable, barn, near Bayfield. F379.

200 ACRE DAIRY, 165 workable, 85 free stalls, 35 tie-ups, double six herring bone parlour, 4 bedroom house, quota available. F743.

We have other farms available.

PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

REAL ESTATE

APPROXIMATELY 49 ACRE FARM, set up for sow operation, immaculate 8 year old, 3 bedroom brick house. Ideal farming soil, own gas well (good), main buildings in excellent shape.

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and ask for Art Vander Vliet
774-4611 (evgs.)

TURKEY FARM, heavies and broilers, good acreage. 2 homes.

12,000 BROILERS, basic quota, plus secondary. 70 sow farrow-to-finish with new high moisture silo, very good 3 bedroom, 2 storey brick home. 50 acres land, all tile-drained, near Listowel.

DAIRY FARM, 200 acres, all tile-drained. 2 homes, all barns, buildings and equipment in top condition, selling as going concern, with registered Holstein herd. 315,881 litres MSQ. Must really be seen.

Member of Agri-Vision Organization.

For more information call:
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416-774-7624
and ask for Keith Miller
774-4077 (evgs.)

OUT OF TOWN PROPERTIES

92 ACRE DAIRY FARM can be bought as an on-going operation. 2 large barns with loafing area, 50 free stalls, 3-stall milking parlour. 2 pit silos under cover. Highly productive Harriston Loam Soil. 4 acres maple woods and pond. 4 bedroom house features large modern kitchen, living room, sun-room, 4 pc. bath. Price includes quota and 40 Holstein cows. \$230,000.

CONTACT
our Flesherston Office, **519-924-3301**; evenings call Ruth Heath, **519-986-2830**, or Lawson White, **519-924-2229**, representatives of:
WILFRED McINTEE & CO. LIMITED REALTOR

L.R. VANDERBERG REAL ESTATE LTD. Wyoming 1-845-0062

200 acres dairy farm in 3,000 heat unit area, located near Forest. Land all workable and tiled. Excellent soil. 3-bedroom home in excellent repair with attached garage. 150 x 130 free-stall barn with milking parlour. New steel shed 70 x 80. 3 silos with unloaders. Cows, quota and machinery optional. A beautiful, well-maintained farm.
Call Floyd or Teresa Hannon anytime.

EMPLOY. WANTED

FEMALE AGRICULTURE student seeking summer employment on a farm. Available May through August. Willing to relocate. Reply to Johanne Van Alphen, 77 Merion St., Guelph, ON N1H 2M1.

ACCOMMODATION

Couple with 3-year-old infant would like to rent a house, townhouse or apartment in the **Toronto** area from March 1 through July 30, 1981. Please call collect (519) 745-6468.

Furnished house or apartment needed to rent from mid-June to end of July, **St. Catharines** area or will exchange for living accommodation in Amsterdam, Holland. Contact: G. Van Dyk, 391 Vine St., St. Catharines, ON L2M 4T9. Phone: 934-9952 (during the day); 934-8010 (during the evening).

ACCOMMODATION

Why not have some income while away on vacation! Responsible couple with two children wishes to house-sit in **southern Ontario** during June and/or July. Contact Elizabeth Vanderkooy Roberts, Box 6077, Collegeville, MN 56321.

FOR RENT

LARGE ONE-BEDROOM apartment for rent, second floor of house. Separate entrance. Close to all conveniences. **East Mount Hamilton** location. Available February 1st. \$200 monthly plus hydro. 385-6541 or 385-1983.

COTTAGES

Once again its time to think about your vacation. We have 10 cottages situated on Rice Lake, nice safe beach for children, and lots of shady trees for your comfort. Also central shower and fully equipped store.

For information call or write:
SANDY BAY COTTAGES
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Telephone: 705-696-2951

PERSONAL

Writers who correspond by means of letters under box numbers are requested to maintain the value of this unique way of making new contacts by providing proper character references and by expecting them in all letters they receive. Since this mail is handled with the strictest confidence at the C.C. office, letter writers are advised to make use of the references to keep themselves informed.

TEACHERS NEEDED

ALLISTON: Chr. School Society hopes to open an Elementary Christian School on September 1981, D.V. Applicants are invited for the principalship. Send resumes to: A.C.S.S., Box 1122, Alliston, ON L0M 1A0.

ATHENS: Athens Christian School Society invites applications for the position of **teaching principal** for grades 5 through 8, commencing September 1981. Please forward resume and applications to: Marten Vander Kloet, Ed. Com., R.R. #4, Athens, ON K0E 1B0.

BRESLAU: Woodland Christian High School invites applications for positions on an expanding staff. The openings for the 1981-82 school year are in combinations in **all areas**. Please send letters of application and resumes to: W.C.H.S., R.R. #1, Breslau, ON N0B 1M0. Phone: (519) 648-2771.

AND

Woodland Christian High invites applications for a person to work in the community in the function of **public relations and fund raising**. Both full and part time will be considered. Contact: Mr. Ralph Thompson, 195 Abraham St., Cambridge, ON N3H 1H4. Phone: (519) 653-7582.

COBOURG: Northumberland Christian School invites inquiries and applications for a **principal/teacher position, grades 6-8**. All correspondence to Mr. W. Bylsma, R.R. #2, Baltimore, ON K0K 1C0, or phone: (416) 349-2091.

CORNWALL: Christian Education Society of Cornwall and area invite applications for the position of **primary teacher (1-3)** and an experienced **teaching principal** for grades 4-6, commencing September 1981. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

Share your family news with the C.C. readers.

TEACHERS NEEDED

DRAYTON: Drayton Calvin Christian School invites applications for a newly established **kindergarten** teaching position for the 1981-82 school year. The position is for 3 days per week with a possibility for additional teaching time. Please contact: Annette VanHouten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

DRAYTON: The Drayton Calvin Christian School invites applications for the following teaching positions: **Full-time combination grades 3 and 4** and **part-time combination grades 7 and 8**. Teaching duties to commence March 30, 1981. Please contact: Annette VanHouten, Principal, Box 141, High St., Drayton, ON. Phone: (519) 638-2935 (school).

The Association for Christian Education of
St. Catharines
invites applications for the position of
PRINCIPAL
of

CALVIN MEMORIAL CHRISTIAN SCHOOL

We are looking for a full-time administrator who functions as educational leader for twenty K-8 classroom teachers and specialized staff.

Inquiries and applications may be directed to the present principal:

Mr. John Stronks,
300 Scott Street, St. Catharines, Ontario L2N 1J3
Phone: 416-937-6302

PACIFIC CHRISTIAN SCHOOL

invites applications for a tentative vacancy
50% KINDERGARTEN
50% REMEDIAL SUPERVISION

Position could be split.
3 letters of reference required.
Principal

Pacific Christian School

Elementary Division,
671 Agnes Street, Victoria, BC V8Z 2E7

Victoria Pacific Christian School (Secondary Division)

Applications are invited from suitably qualified teachers for the following positions, effective September 1981:

- 1. INDUSTRIAL EDUCATION 8-12**, emphasis on drafting and woodwork.
- 2. MATHEMATICS 8-12**, teachers should indicate areas of interest and note that 3 current letters of reference are required with any formal applications.

Contact:

The Principal

Mr. R. Sutton, 671 Agnes St., Victoria, BC V8Z 2E7.
Phone: (604) 479-9365

The Calgary Christian School invites applications for the following positions for 1981 - 1982

- **Senior high school vice-principal (with teaching duties)**
- **Grades 4, 5, 6 (applicants with music education will have preference)**
- **Junior high math, science, language arts, and fine arts**
- **Senior high French and fine arts**

Arrangements can be made for interviews in Ontario, Michigan, and Iowa about March 1.

Please inquire or apply to:

Ulrich Haasdyk, Principal, Calgary Christian School,
2839 — 49 St. S.W., Calgary, AB T3E 3X9 — Phone: (403) 242-2838.

The Vancouver Christian Secondary School

is a young, rapidly growing interdenominational Highschool.

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 11, expects about 150 students in September 1981, and will add grade 12, the Lord willing. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the schoolyear 81-82, the school will need the following:

Principal: The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

Staff: Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E., and Business Education** courses. Enquiries should be directed to the principal:

Mr. Conrad VanderKamp,
Vancouver Christian Secondary School,
3496 Haida Dr., Vancouver, BC V5M 3Z4.
Phone: (604) 430-3062 (school).

Help from the continent

When a congregation builds a new church and dedicates it, that is an event that encourages, at least a little bit, the whole denomination. When a parsonage is built, usually the congregation that has built it is the only one ringing bells.

But if that congregation happens somehow to belong to the whole denomination, and if its life and ministry is somehow intertwined with hundreds of other congregations, then even for completion of a parsonage the peel of the bells may be heard across the continent.

The Honolulu CRC is such a congregation. Sometimes visitors outnumber the regulars at the palm-flanked "house" on the hill, overlooking the city and harbor where the worship services are held and where servicemen and other young people find a temporary home where they can "get their bearings."

For the pastor, to live across the mountain ridge on the other side of the island was a handicap to the ministry both of the Hospitality House and of the congregation. When a decision was made by a local church and CR Home Missions to sell the parsonage and build another on the "estate" on the hill, somehow volunteers from the United States and Canada heard about the project. Rev. Gerrit Boerfyn and his wife Nellie had been working at the "house" in varying capacities since their retirement in 1976. Gerrit was given charge of building the new parsonage to be occupied by Home Missionary Russel Palsrok and his wife Sherrill and children.

Rev. Boerfyn said, "the Lord blessed us very richly in the construction." People of our own congregation volunteered much labour. Eight people came from the mainland to donate approximately 1,800 hours. One individual who owns a hotel here and lives in Canada gave us the use of rooms for our volunteers which was valued at approximately \$4,500.

Thanksgiving weekend was the target time for finishing the project, said Boerfyn, and the goal was reached. The Palsroks moved in on December 1. "Our congregation gave a special offering on Thanksgiving Day for the new parsonage, amounting to \$900," he said.

The Boerfyns have welcomed many thousands of visitors to the Honolulu Church in the last half-decade. Visitors to Hawaii are understandably intent on meeting their own needs for rest and relaxation. Yet, the Boerfyns frequently observe a surprisingly strong concern and interest on the part of CR visitors in the several ministries of the church. When this happens it is a source of encouragement to the staff and congregation which could otherwise feel cut off and isolated from the churches on the mainland, according to Boerfyn.

FIRST

... "ABBA" made their Vancouver radio debut on CJVB/1470. Be the first to hear other groups from other countries. On CJVB, All Canadian Radio, the one Vancouver station serving all Canadians.

cjvb ALL CANADIAN
1470 RADIO
we're the one!

RBC qualifies for Alberta loan program

Reformed Bible College of Grand Rapids, Michigan has been notified that it has received eligibility from the province of Alberta for its provincial loan program. The approval allows Albertans at Reformed Bible College to receive financial aid benefits above and beyond the \$1,800 per year currently available through the Canadian Student Loan program to students studying in the United States.

Reformed Bible College offers a variety of programs ranging from a two-year liberal arts degree to a four-year

bachelor's degree in Religious Education. Its main emphasis is an in-depth Bible training and missions or church worker preparation from a Reformed perspective.

Traditionally, Reformed Bible College has been meeting the needs of many Canadian students; over 21 percent of the full-time students presently enrolled are from Canada. The granting of eligibility for the provincial loan program in Alberta is a major step forward in continuing to serve the Canadian constituency.



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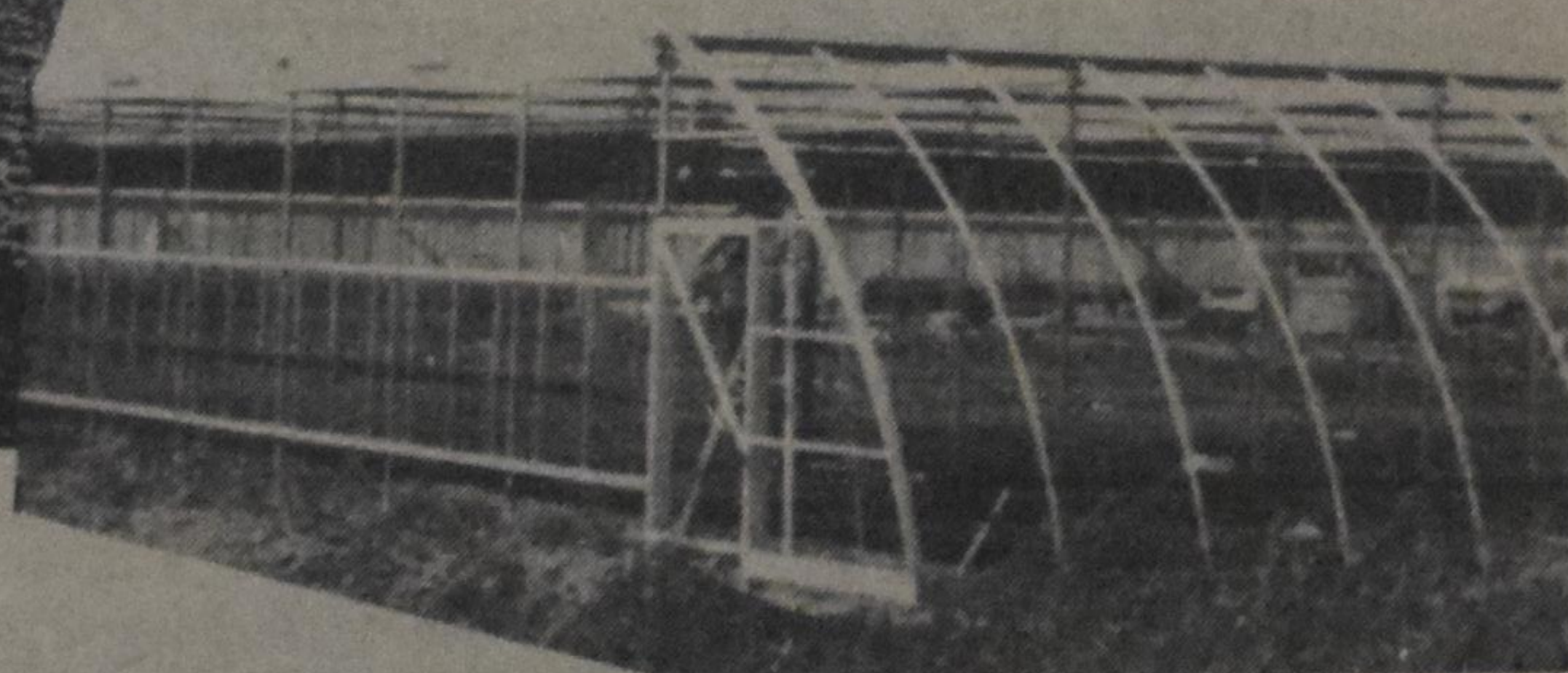
May we suggest a

NU~GRO 18' Greenhouse



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Phone No.: _____ Check here for detailed literature: _____
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Type of heating: _____
Cooling: _____ Extras required: _____

Before you buy — compare:

PAUL BOERS GREENHOUSE CONSTRUCTION LTD.
Box 134, St. Davids, Ontario. Phone 416-262-4911, 416-262-5122

"They have their reward"

A wanting ego hungers
And feeds on the acclaim
Of those who marvel at his feats —
That scoff at Death with bold disdain.

Restrained by self-made blinders,
With deeds of others bored —
The stuntman glories in himself,
Poor fool! Lo, he has his reward.

Flattered by countless viewers,
He dons the cloak of pride,
But spotlights won't dispel the gloom
When by his Maker he's denied.

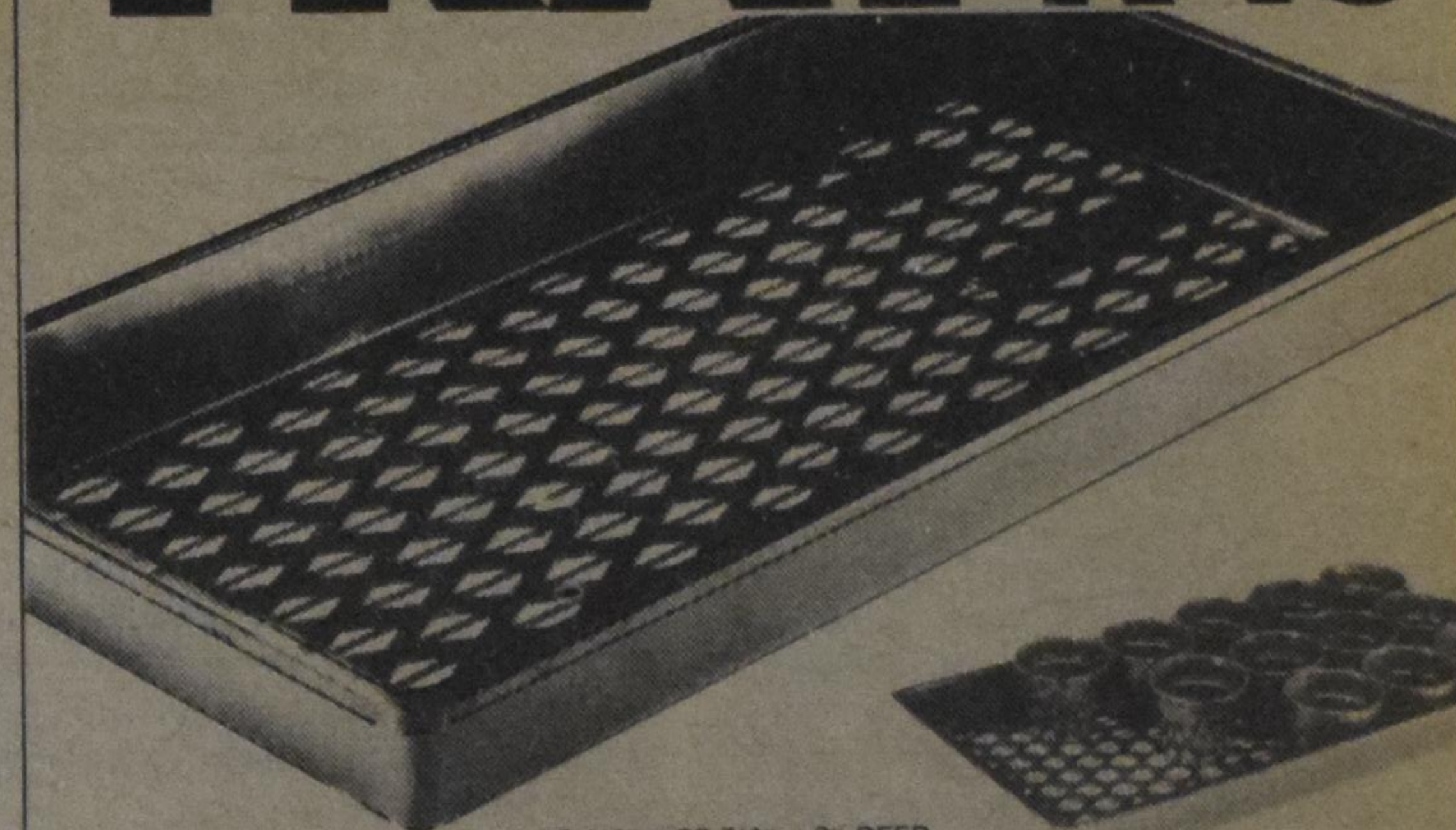
...

So few her name remember,
Recall that visage pale,
No television camer-as
Her inner strength and beauty hail.

From her body, racked with pain,
Compassion flows with ease,
And cherishing each sip of life,
She thanks her Lord on bended knees.

Beloved by countless angels,
Sweet silence is her gown,
Her crippled frame will be made whole,
Her prize — God's never-fading crown!
Judy Lunshof

CARRYING TRAY K-10



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- IDEAL FOR BEDDING PLANTS AND ALL YOUR GREENHOUSE HANDLING REQUIREMENTS.
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A cross-country skiing paradise. Downhill skiing minutes away at Hidden Valley. Skating on the lake. Snowmobiling, snow-shoeing, relaxing. Woodburning fireplaces. Many fine restaurants nearby. A luxury housekeeping cottage resort, fully heated, all modern conveniences. Discover us for a few days or a week. For reservations, information, or brochure, write or phone,

The Van Gelders
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Ontario P0A 1K0.
Telephone: 705-635-2880
or Toronto 416-223-4012.

Let's hear all your news,
advertise upcoming community events
with us!

LET'S PLAY CHESS

Editor: Pete Layer

THE NOVEMBER LADDER							
Contestants	Problems:	#848	#849	#850	#851	Sub- Total	Prev. Total
	Points:	3	2	3	2	10	
J. Wilms (IV)		2	2	1	2	7	69
H. Douma (II)		3	0	0	2	5	70
K. Amsinga (V)		3	2	3	2	10	63
H. Brouwer (II)		-	-	0	2	2	70
F. Vander Woude (II)		3	2	-	2	7	29

Comments
The second three-mover, #850, was certainly the toughest of the series. Not much fun, wrote a dedicated solver who was unable to unravel the mystery. Savor every variation shown in the solution below, solvers. Aren't these problems as exciting as a detective story?

Solutions to the November problems.
#848 (Speckmann) Key: 1. K-K3 threat; 2. R-N1 mate. Variations: 1. --, K-N5; 2. QR-N5, and 3. QR-N5 mate. 1. --, K-N7; 2. KR-R1 and 3. QR-N1 mate.
#849 (Goldschmeding) Key: 1. NxP (Q4) threat; 2. Q-K4 mate. Try: 1. QxN?, NxP no mate.
#850 (Biesheuvel) Key: 1. R-Q6 threat; 2. P-N4 (3. Q-K3 m), N-Q4; 3. BxN mate. Variations: 1. --, QxP; 2. N/8 xQ, etc. 1. --, Q-B2; 2. P-N4, N-Q4; 3. Q-B5 mate. 1. --, R-B5; 2. BxR (3. R-Q4), NxR; 3. NxN mate. 1. --, R-KR5; 2. RxBP; R-QB5; 3. Q-B3 mate. 2. --, NxR; 3. N-Q6 mate. 1. --, B-N6; 2. RxKP ch., PxR; 3. P-Q3 mate. Try: 1. K-R1, R-KR5 no mate.
#851 (Ellerman) Key: 1. Q-B3; threat; 2. Q-Q3 mate.

JARVIS DISTRICT CHRISTIAN SCHOOL
25th
Anniversary
Homecoming Weekend
for

former principals, teachers and students.
Friday, March 6 — Banquet: 6:30 p.m. Mass meeting following, (Jarvis Community Hall)
Saturday, March 7 — 10 a.m. - 4 p.m. Coffee, tea, entertainment, lunch, social hours (School gym)
We must know in advance if you plan to come to the banquet. To reserve your ticket(s), please fill in the form below and send your money (\$7.00 per person) to:
Mrs. R. Elgersma,
R.R. #3, Hagersville, Ontario N0A 1H0 — Phone: 768-5211.

NAME: _____
ADDRESS: _____
_____ WILL ATTEND. PHONE NUMBER: _____

Deadline: February 25, 1981

CALENDAR of EVENTS

- Ontario**
- Jan. 9- Feb. 20 "Focus on the Family" film series by Dr. James Dobson, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, on seven consecutive Friday nights at 8 p.m.
 - May 15-18 All-Ontario Young Calvinist Convention, Wilfred Laurier University, Waterloo, ON.
 - July 14-16 Calvinette counselors convention, Hamilton, ON.
 - July 31- Aug. 4 Young Calvinist Federation convention at Acadia University, Wolfville, N.S. Theme: Search for your gifts.
 - Aug. 20-21 Cadet counselors convention, Niagara Falls, ON.
- "Christianity and Capitalism" winter evening course in six sessions led by Dr. Bernard Zylstra at the Institute for Christian Studies, Toronto. **Starts Jan. 29**, Thursday evenings, till **March 12**. Call (416) 979-2331 for further information.

Focus on the Family film series by Dr. James Dobson. The Hamilton District Christian High School, each Thursday evening at 8:00. Starting January 29, until March 12, 1981.

Feb. 5 - March 18, 1981: Focus on the Family film series by Dr. J. Dobson, Strathroy East Christian Reformed Church, Strathroy, on six consecutive Thursday evenings at 8 p.m., last film on Wednesday, March 18.

Feb. 12 - March 26: Focus on the Family Film Series by Dr. James Dobson starts February 12 until March 26, every Thursday evening at 8:00 p.m. in the First Chr. Ref. Church of Brantford, ON.

- Alberta**
- Feb. 5 CLAC Annual Meeting at the King's College, 8 p.m. speaker Harry Groenewold.
 - Feb. 6 Friday, also as part of the Ten Days for World Development tour, David Campbell, native singer and songwriter, at the University, Friday evening. Watch for details.
 - Feb. 12 CFF local meets at the King's College to discuss Edmonton's annexation proposals.
 - Feb. 21 Interchurch Committee on the North sponsors a conference to be held part of this Saturday on native issues; pipeline and native land claims. Watch for details.
 - March 6 Friday — all day CFF Spring Conference for Southern Albertans to be held at the Agriculture Canada Research Station, 3 miles east of Lethbridge on Hwy. #3. Topic to be announced.
 - March 12 Thursday evening at 8, CFF and CLAC locals will co-sponsor a meeting on workmen's compensation for farmers. At the King's College.
 - April 8-9 CFF Annual Retreat at the Providence Centre in Edmonton. Theme to be announced.
 - April 11 CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.

- British Columbia**
- Jan. 29-31 Dr. Calvin Seerveld, Institute for Christian Studies, presents a three session course on Art and the Christian in New Westminster CRC, and gives a public lecture on Saturday evening in the Fraser Valley Christian High School.

Miscellaneous

- June 9-19 Synod of the Christian Reformed Church in North America, at Calvin College, Grand Rapids, MI.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Feb. 6	Wed. Feb. 4	Fri. Jan. 30-10 a.m.	Thurs. Jan. 29-10 a.m.
Fri. Feb. 13	Wed. Feb. 11	Fri. Feb. 6-10 a.m.	Thurs. Feb. 5-10 a.m.
Fri. Feb. 20	Wed. Feb. 18	Thurs. Feb. 12-noon	Thurs. Feb. 12-10 a.m.



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Books

The church

Another chapter in the history of the persecuted church

Uganda Holocaust by Dan Wooding and Ray Barnett; Zondervan Publishing House, Grand Rapids, MI, 1980; R.G. Mitchell, Willowdale, ON; 253 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

Living in the comparative tranquillity of the Western world, we may find it difficult to understand that probably more Christians have died for their faith in the last fifty years than in the rest of the history of the Church combined.

The Ugandan story has become an important additional chapter in the history of the persecuted church from which we can learn with great profit. Ray Barnett and journalist Dave Wooding, who visited Uganda shortly after the fall of Africa's "black Hitler," present the chronology of events during Amin's rule with compassion and

insight. The authors travelled throughout the country and interviewed survivors as well as relatives of victims who didn't live to tell.

Amin is a devout and fanatic Muslim, strongly influenced by traditional African tribal religions. They suspect that he even sacrificed his own son. "Probably the most spine-chilling story of Amin's adherence to black magic is the shocking claim that he sacrificed one of his sons, Moses. Supposedly Moses was ritually slaughtered in front of his father. It was said to be a blood sacrifice to appease the gods, and to save Amin's own skin."

A close friend of Amin is Muammar Gadhafi of Libya. When he was still a dictator, Amin received extensive financial support from the Arabs. Uganda was one of Africa's most Chris-

tianized nations, but Amin attempted to turn his country into an Islamic state. He hated Roman Catholics. Missionaries were expelled. The death of the Anglican Archbishop Janani Lumum, by the hand of Amin, shocked the world.

Amin and his sadistic followers were said to have killed 500,000 people, one in every twenty-two Ugandans. Yet the U.N. did nothing. The Africans were also silent.

The Church went through fiery trials. But despite the neverending killings, mutilations, and tortures, she experienced astonishing growth.

This moving account is not primarily about a ruthless dictator who fled his country after the Tanzanian invasion, but about God's sovereign love and rule, and the courageous deeds and

testimony of many Christians. Inspiring reading!

The book contains photographs from the authors' visit, maps, a

chronology of events, a glossary, an index and a foreword by the well-known Ugandan Bishop, Festo Kivengere.

Theology

New interest in creation?

I Believe in the Creator, by James M. Houston; William B. Eerdmans Publishing Company, Grand Rapids, MI, 1980; Oxford Univ. Press, Don Mills, ON; pb, 287 pp. Reviewed by Theodore Plantinga, Dept. of Philosophy, Calvin College.

With a revival of interest in the biblical doctrine of creation, Christian thinkers are moving beyond some of the old arguments about the six days and are learning what implications the doctrine of creation has for various areas of life and scholarship.

I Believe in the Creator stands in this new tradition of books about creation. The author devotes relatively little attention to what Genesis says about creation, and a great deal of attention to statements about creation to be found

in other Old Testament books (especially the Psalms) and to statements in the New Testament concerning Christ's role in creation.

His focus, however, is not so much theological or intellectual as devotional. In the postscript he writes: "Events in my own life have shown me the reality of the living God, both as Creator-Redeemer and as provident God. Writing this book, I have come to realize that each breath I take, each sentence I write, is only by the grace of God. In these nine chapters, we have seen that there are many reasons why I believe in the Creator."

The book is liberally sprinkled with quotations from literature and the Bible and should be a source of inspiration to many. May it help believers to deepen their understanding and their faith.

Eschatology

The Word addresses today's issues, too

The Bible and the Future by Anthony A. Hoekema; William B. Eerdmans Publishing Co., Grand Rapids, MI, 1979; hc., 343 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

Once in a while a book on eschatology appears that warms the heart of the Reformed reader. Here we have a book free from sensationalism and wild speculation. Dr. A. Hoekema evidences a high view of scripture, an extensive knowledge of traditional theology, combined with up-to-date scholarship, and a spirit

of understanding for those who differ with his position.

Dr. Hoekema's major theme is inaugurated eschatology, the position that the kingdom of God is both present and future: the Lord inaugurated the kingdom of God in his earthly ministry, and the complete establishment of the kingdom will take place when he returns. He observes that "Man's duty is not to bring the kingdom into existence, but to enter into it by faith, and to pray that he may be enabled more and more to submit himself to the beneficent rule of God in every area of his life. The kingdom is not man's upward

climb to perfection but God's breaking into human history to establish his reign and advance his purposes."

Though biblical eschatology deals with the return of Christ, Hoekema believes that its message will be seriously impoverished if we do not include the present state of the believers and the present phase of the kingdom. He also emphasizes that eschatology is not limited to the books of Daniel and Revelation, but it dominates the entire message of the Bible.

He discusses not only the future of Israel, the signs of the times, the four major millennial views and Revelation 20, but also such themes as the Holy Spirit, physical death, immortality, the final judgment, eternal punishment, and the new earth.

In our trying times, Dr. Hoekema's book brings great encouragement. He rightly notes that Christians are often unduly pessimistic about the present age. They tend to stress the evil they see in the world, rather than the evidence of Christ's rule. Furthermore, a lively expectation of Christ's return should mark the church today. If this expectation is no longer present, there is something radically wrong.

This book is a useful text for Bible college and seminary students, as well as excellent material for anyone willing to do some serious study. An excellent and much needed book. Highly recommended!

Bible study

Election and the Jews: Romans 9-11

God's Eternal Good Pleasure, by Herman Hoeksema, edited and partially revised by Homer C. Hoeksema; Reformed Free Publishing Association of Grand Rapids, P.O. 2006, Grand Rapids, MI 49501, 1979; hc., 317 pp. Reviewed by Theodore Plantinga, Dept. of Philosophy, Calvin College.

The title is an apt one, for this book is composed of sermons dealing with Romans 9-11, which deals with the theme of election (and also its correlate, reprobation). In both theological and pastoral terms, the treatment is effective, for the backdrop to the discussion of election is the question of Israel or the Jews, which figures prominently in Paul's exposition in these chapters.

Hoeksema does not have any sympathy for suggestions and speculation about the Jews as some sort of special covenant people with a unique spiritual destiny in the new dispensation. His exposition of the texts dealing with the salvation of "all Israel" is perhaps the most valuable feature of the book.

Hoeksema is well-known as a theologian (and as the founder of

the Protestant Reformed Churches because of his clear-cut stand on the doctrine of election. He resists any softening of the doctrine of reprobation and consistently applies the Calvinistic emphasis of God's sovereignty in the plan of salvation — both in theological terms and pastoral terms.

Does this emphasis have the effect of weakening the message about the task to which God's people are called, the task of resisting evil and preaching the good news of Jesus Christ? Does it tend to make us somewhat passive in the face of events? Hoeksema declares: "Even in the present we must not be amazed or alarmed when we witness the growing worldly-mindedness and apostasy from the truth, not even if we should have to witness this trend of development in our own church. Rather we must bear in mind that whatever may come, the Lord will surely save his own."

There is a refreshing clarity and consistency to Hoeksema's preaching. This book of sermons should be welcomed by all who wish to think the great Calvinistic thought of the sovereignty of God right through to its conclusion.



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History

Calvin's Geneva today

From Noyon to Geneva, by B.J. van der Walt; Potchefstroom University for C.H.E., Potchefstroom, South Africa, 1979; pb., 71 pp. Reviewed by Rev. A.A. Van Geest, Trenton, ON.

This booklet is brochure no. 10 of the Institute for the Advancement of Calvinism of which the author is the director. The contents represent his travel impressions and a number of photographs he took on a 1977 pilgrimage to sites associated with the life of John Calvin.

It comes across like a travelogue with brief historical sketches on the

life of Calvin added to the description of the visible landmarks. He has also inserted a few chapters on Huguenot landmarks and events in their history, stressing particularly their suffering.

The photographs, which comprise almost half the booklet, are well identified but of mediocre quality. It is also unfortunate that they are placed in a separate section, which detracts from the booklet's value even though number references are given in the text.

The booklet may be of interest to those who consider a similar journey or who want a little taste of the history of John Calvin.

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